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ABSTRACT

The purpose of the collection of papers is two-fold: to promote public understanding about adult education in the context of lifelong learning: and to consider what new possible roles this might entail for the university. Papers include: Meeting Contemporary Needs: The Private Sector (J. Williamson-Persh): Meeting Contemporary Needs: The Community College (D. R. Glendenning): Meeting Contemporary Needs: The Institute of Education and the University (W. Hamilton): The New Society: The Family as an Endangered Species (C. R. McQuaid): The New Society: Growing Older (G. Gingras): The New Society: A World View of Adult Education (H. Macquarrie): and Conclusions and Recommendations (E. L. Edmonds). Appendices discuss Adult Awareness in Teaching Adults to Learn (H. Taschow) and The Cooperative Work-Study Program at the University of Regina (W. Holbrow). It is concluded that the university of the future has to be more demonstratly rooted in its community, more utilitarian, more socially conscious, more innovative with flexible programs of study, while at the same time not forgetting to preserve all the vitality of the liberal studies tradition. Notes about the contributors and a short bibliography are provided. (LC)

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THE ADULT STUDENT: UNIVERSITY CHALLENGE

By Dr. Edward L. Edmonds

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ὀψὲ δὲ αὐτῷ γεωμετροῦντι λέγει τις, Εἶτα νῦν καιρός; καὶ ὅς, Εἶτα μηδὲ νῦν;

--Diog. Laert. 4. 60

When he (Lacydes of Cyrene) began learning geometry late in life, someone asked him, "Well! Is this the right time for that?" And he replied, "Well! If this isn't, what is?"

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INTRODUCTION AND ACKNOWLEDGEMENTS

E.L. Edmonds

INTRODUCTION

The purpose of this book is twofold: to promote public understanding about adult education in the context of lifelong learning; and to consider what new possible roles this might entail for the university.

Education at the elementary and secondary levels has always been highly regarded in Canada, as indeed it has in the United States and in Europe. In this century, we have seen a gradual extension of the time spent in school, the argument always being that the more consecutive education one received, the better one became in every sense of the term. The compulsory school-leaving age crept up gradually to sixteen; and someone who stayed on at school after sixteen until eighteen, or even longer, was perceived as being a much better person than someone who had left school at sixteen. Indeed, those who left at sixteen were even branded as drop-outs, and some school administrators went so far as to suggest that in such cases, all family benefits should be stopped, thereby putting pressure upon parents to keep their children at school until the age of eighteen.

In the 1960s, we saw an extension of this attitude into the tertiary stage of education. A university degree came to be regarded as the hallmark of a complete education and--the hidden persuader--a certain guarantee for a good job when one left. Postgraduate education in Canada flourished. The number of Ph.D.s quadrupled in the last decade.

As we enter the 1980s, however, much of this rosy picture has faded. Many who have one university degree, or more, are unemployed. A startling example of this is in the case of Italian universities, where over a million graduates are unemployed (so much so, that they have formed their own "union" of unemployed graduates!). In Canada, the realization is dawning that three or four years spent at a university do not automatically ensure one a job. Many school-leavers at eighteen are turning to the community college as a safer alternative.

In addition, a shrinking birthrate has led to a corresponding decline in university enrollments. In an age of increasing financial constraints, tertiary education is no longer regarded as the number one favorite where provincial public expenditure is concerned. Indeed, the question itself has been raised, "are our universities worth what they cost?".

As if this were not enough to prompt the university to consider alternatives and/or additions for the future alongside its more traditional roles of teaching and research, there are other social factors to be considered. One of these is the expression of doubt about the wisdom of a long period of tertiary education immediately upon completion of secondary education. The Faure Report, for example, of 1972, tartly observed:

> *It would indeed seem an extraordinary anomaly that in an age when theory is, in essentials, combined with practice, and human beings, biologically speaking, reach maturity earlier, students are left marking time until the age of twenty-five and more, in a kind of waiting room, where they are held at a remove from real life, productive acti-*

vity, independent decision-making, and responsibility.[1]

In Britain, the James Report, for instance, suggested that a shorter period of time spent at a university or college might be much more preferable for intending teachers, followed thereafter by cyclic periods of return to the university, or other institutions, for continuing in-service education throughout one's working life. In an age of rapid change, it was generally conceded that knowledge today, unless it be constantly updated, keeps no better than fish.

Another canon of belief with regard to university education has also been challenged. Whereas even as late as immediately after World War II, universities were being built with extensive residential accommodation, few now would suggest that students living exclusively on campus are in some way superior to those who attend daily, travelling in by car, or bus, or train, from their homes. In one Italian university, for example, only one-tenth of students attend the university on a regular daily basis. Those universities which insisted upon a residence qualification, particularly for post-graduate degrees, had to modify their calendars somewhat. Not that we should decry the value of residential living. But it does seem that the values which stem from interactional life on campus lead much more to a rounded personal education, rather than to specific academic advantage or vocational gain. In some cases, where universities have been established within the local community itself, students have clearly had the opportunity to gain just as much

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1. Learning to Be. The World of Education Today and Tomorrow. UNESCO, 1973, p. xxx.

from the rich cultural life in that community as from residence in the university itself. Another perceived danger, manifest in the late 1960s was that students living on campus with their peers could become divorced from the social climate engendered by the society outside the university. In addition, students leaving the relatively cloistered life of a university might have some difficulty in adjusting to a wider based community life.[1] A further development of this has been the increasing insistence in reports that the university (and indeed the schools) should be considering much more forms of social service as a basic ingredient of education.

The advent of educational technology has presented a different challenge to the university. Adult students, in particular, now have access to self-teaching programs, to correspondence courses, to independent learning programs excellently sponsored by private commercial organizations like the International Correspondence School. A toll-free telephone system enables students to establish regular contact with a tutor, in case of individual difficulties. In two known cases, that of the Open University in Britain and the Universite du Quebec in Canada, the new technology has been brilliantly harnessed to a new teaching methodology through the use of radio, television, video and audio tapes.

Yet again, in the case of research itself, which has always been regarded as the hallmark of a good university, no longer is it regarded as the cynosure of all eyes. Industry has developed its

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1. For some evidence of this v. E.L. Edmonds and F. Bessai. First Class: A Study of Perceptions of Teachers in Their First Year of Service. U.P.E.I., 1979.

own research function; and in other cases, cooperative effort on a group basis between the university and industry has become commonplace. True, the university is still the confraternity of all that is best in teaching, in research, in scholarship and intellectual activity generally. But, it is no longer exclusively so. The splendid isolation of the ivory tower invites starvation and penury today.

In all this, there has been a gradual rediscovery of the importance of continuing education. As Peter Drucker said in The Age of Discontinuity:

> *Extended schooling still assumes that one can only learn before one becomes an adult. Continuing education assumes that one learns certain things best as an adult. Above all, extended schooling believes that the longer we keep the young away from work and life, the more they will have learned. Continuing education assumes, on the contrary, that the more experience in life and work people have, the more eager they will be to learn, and the more capable they will be of learning. . . .*

Any teacher who has worked with students with adult experiences has been surprised by their eagerness, their motivation, and, above all, by their superior performance in studying. This has been happening throughout the world. Louder and louder has been the emphasis placed upon adult education at succeeding UNESCO conferences. In October-November, 1976, UNESCO's supreme legislative body, The General Conference, at its nineteenth session, held in Nairobi, Kenya, adopted a whole series of recommendations relating to adult education. (Incidentally, this was the third such conference, earlier ones having been held in Tokyo in 1946 and in Montreal in 1956.) The Nairobi Conference was particularly successful, references being made at

subsequent UNESCO conferences to "the Nairobi spirit." In the light of this therefore, the recommendations merited closer analysis from the point of view of adult education being defined as:

> *The entire body of organized educational processes, whatever the content, level, and method, whether formal or otherwise. . . whereby persons regarded as adult by the society to which they belong develop their abilities, enrich their knowledge, improve their technical and professional qualifications, or turn them in new directions.*

Alternative synonyms for adult education such as continuing education, or lifelong education, have become popular: they apply to all those programs, courses, activities of many kinds, planned and implemented by public or voluntary bodies to meet consumer needs. Thus, in the case of Canada, government and public authorities have increased their course offerings. So too have many private and voluntary agencies, such as the professional-commercial associations, the service clubs and societies, along with those many organizations called into being to meet specific needs or special group interests.[1] The interest of some Canadian universities is also manifested in their Departments of Continuing Education.

Why then this book? Why do I, in the good old Quaker phrase, "have a concern"? Well, in 1977, I had the privilege of being president of the World Council for Curriculum and Instruction. In that year a world conference on education was held in Istanbul under the general title of "Lifelong Learning in a World Context.[2] From seve-

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1. For a comprehensive list of these in the Maritime provinces, v. Atlantic Institute of Education, Continuing Education, A.I.E. 1977.

2. v. E.L. Edmonds and R. Seymour. (Eds.) Lifelong Learning in a World Context. Ironmonger Press, 1979.

ral papers presented at that conference, it became apparent that many representatives of the fifty-three nations present thought the university was not doing enough for people beyond the traditional leaving age of twenty-one or twenty-two. It became no less clear that the university itself might well have some agonizing reappraisal to do, unless it turned to a clientele that had always been there, but seemed to have been systematically ignored, namely the post twenty-five age group, who now for various reasons were seeking to resume their own education on the basis of first chance, second chance, etc.

Other concerns were expressed at that conference. Had we an adequate supply of trained manpower in the newer technologies? Was it of sufficiently high quality? Could it adjust quickly to the changing economic and social demands of today and tomorrow? Were the universities of the western world doing enough to help some of the developing countries with the kind of research that was really needed to help them solve the problems peculiar to them, and them only? The whole question of the nature of the input of the university into the immediate society it serves was presented in a no less forceful form at a meeting of the International Council for Adult Education in Dar es Salaam, June 21st, 1978. In the opening address, that great educationalist, Julius Nyerere, had this to say:

> *The first function of adult education is to inspire both a desire for change and an understanding that change is possible. A belief that poverty or suffering is "the will of God" and that man's only task is to endure, is the most fundamental of all the enemies of freedom. Yet dissatisfaction with what is must be combined with a conviction that it can be changed--otherwise it is simply destructive. Men living in poverty or sickness or under tyranny or exploitation must be enabled to recognize both that the life they lead*

is miserable and that they can change it by their own action, either individually or in cooperation with others.

Work of this kind is not often called 'adult education' and it is not usually regarded as a function of adult education associations or departments. . . .

The emergence of the utilitarian concept of the university, and the corresponding relegation to a secondary role of the concept of the university as the center of the liberal arts, became more and more manifest: Cuban university students working in the sugar plantations alongside workers (and teaching them literacy at the same time); law students at Bali's Udayana University assisting villagers in land purchases; medical students at Turkey's University of Hacettepe serving as "medical friends" to Ankara slum families; staff and students of the Institute of Technology, Powai, India, swiftly designing and erecting prefabricated earthquake-proof schools at a village which had previously been razed by an earthquake; the University of Nepal awarding credit to students who engaged in various forms of community service.

One may be tempted, of course, to think that the problems of adults overseas are not the same as those back home here. This may be so in that, for example, we do not have the problem of illiteracy on the massive scale that such countries as Ethopia have (over 95% unable to read or write). But, we do have a problem of illiteracy; an estimated one million Canadians having less than three years of schooling, and (nearer home still!) nine thousand adults on Prince Edward Island with a reading age of not more than nine years. Not that I view this as the sole concern of the university--far from it. But I do see a role for the university in

discovering such problems and in teaching the teachers, not necessarily exclusively so, but in cooperation with other teaching bodies, e.g. the community college.

Other questions then came to mind. In Canada, despite all the many existing and new agencies offering adult education, were they contributing sufficiently to improving the personal quality of life? Were the new needs of local communities, for example, being met (e.g. "fringe communities" or even those of whole new towns, or [conversely] the small isolated communities in the north of Canada, or [still nearer home] in the case of those communities that had lost their little village school and no longer had a satellite centre where education was on-going, and perceived as on-going)? Furthermore, if fewer babies were being born in Canada; and if people were living longer in Canada; if people were opting to work longer under the impact of the new Human Rights legislation abolishing compulsory retirement at 65, what opportunities were being provided to meet these changing social situations? Were opportunities being provided for people to reassess periodically their options, their new opportunities, their declining potentialities? In our highly entrepreneurial society, were people who wanted to better themselves in a vocational sense being offered all the opportunities, without having to go back to the university and yet needing the intellectual studies that traditionally only the university could provide? Yet again, if people who had no employment, or who had lost it, were wanting to refresh existing skills, or "re-tool" in order to acquire new skills, what kind of challenge did this present to the university

professional schools by way of meeting national or local needs? Yet another aspect to be considered by the university was the change in the role of women, particularly in the world of work. It is estimated that some 40% of the work force in Canada is made up of women and in the case of the United States it is estimated that two mothers out of every three will be working mothers in the early 1980s, Moreover, had the university a responsibility to document changes in existing society, such as one in every eight families in Canada being a one parent family? Was the family an endangered species in contemporary society and, if so, did anything need to be done about it?

The answer to all these questions became inescapable.

> *. . .the university should be immediately relevant to the problems of its age. . . .social relevance is a genuine university virtue. . . .Its proper meaning is that the university must take a deep interest in the problems of society and that individuals in the university must be prepared to take sides.*[1]

It was by way of providing background information to enable meaningful discussion to follow that, with the active encouragement of the University of Prince Edward Island and the Charlottetown Adult Literacy Chapter, a series of distinguished Canadians were invited to speak in a university lecture series, January to May, 1979. These six lectures form the bedrock of this book. Lest it be observed that they are all by men, it should be added that three distinguished women were also invited, but were unable to participate because of their

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1. Claude T. Bissell. The Strength of the University. University of Toronto Press, 1968, p. 49.

many commitments.

The lectures were chosen, as far as possible, to conform with the major recommendations of the UNESCO General Conference of 1976. Accordingly, each of the lectures has been prefaced by an appropriate recommendation from that conference. In addition, contributions were invited from two other well-known Canadians, namely Dr. H. Taschow, whose paper on adult learning forms Appendix I of this book; and Prof. W. Holbrow, whose report on Cooperative Work-Study Programs is included as Appendix II.

If it be argued that I am changing the usually accepted concept of what a university stands for, I am mindful of one of the specific recommendations of the Faure Report, 1972.

> *Universities should be turned into multipurpose establishments open to adults and young people, and designed as much for continual training and periodic upgrading as for specialization and scientific research.*

ACKNOWLEDGEMENTS

I should like to express my grateful thanks to all those many colleagues and friends, both on campus and in the community at large who jointly made possible the production of this book.

In particular, I wish to thank the following: Ian MacDonald, Director of Extension and Summer Programs, U.P.E.I., and Dorothy Hicks, President of the Charlottetown Chapter of Adult Literacy, for their energetic co-sponsorship of the lecture series; all six named speakers who gave so readily and graciously of their time; Horst Taschow and Will Holbrook (both from my old university in the west); Margaret Byatt, for her illustrated talk on the English experience of adult literacy; and Betty Campbell for her unfailingly immaculate typing and proof reading. Finally, I owe a deep debt of gratitude to Juergen Williamson-Persh, without whose genial help and constant encouragement, the whole series would not have been born.

SECTION I

Speaker: J. Williamson-Persh

Title: The Modern Adult and His Needs

Adult education should seek the participation of individual adults, groups and communities. . . and should plan educational activities with a view to the transformation of the working environment and of the life of adults. . . .

It may be appropriate in some situations to add to locally based education methods such as:

(a) remote teaching programs such as correspondence courses and radio or television broadcasts. . . .

(b) self-teaching programs.

THE MODERN ADULT AND HIS NEEDS

Ladies and Gentlemen, it is indeed a great privilege to participate in this, the first of the University of Prince Edward Island's Lectures on Adult Education.

A topic this broad and encompassing has surely engendered volumes of written material.

If one can properly identify the "Modern Man," one is faced with the Sisyphean task of defining his needs, which may render one vulnerable to persons who have different perceptions.

Does one take a physical approach to Man and His Needs, or take a sociological, spiritual, educational, political or a psychological perceptive?

In view of my truly limited knowledge I won't discuss Maslow's hierarchy of needs, nor do I wish to get into a scholarly dissertation on whether Carl Rogers' concept of a self-actualizing man is possible within a behavioural framework, as outlined by Watson and Skinner.

Instead, in the confines of this paper I will necessarily be limited to a small portion of man's needs and only as these needs relate to Independent Study; a field with which we are familiar and can speak from a platform of facts.

Man's Needs

Briefly let us consider man's needs as we see them.

A) The Need to Survive

This is a basic need possessed by all but a very few. To fulfill this need we require air, water, food and shelter. The materials available are free, requiring only time and effort, I suppose we should say, a great deal of time and constant effort.

B) The Need for Comfort

The human being seems to be born with built-in ambition or dissatisfaction with what he has. In other words, the more we get the more we want. Therefore, we begin specializing and trading our labour for items and products which will give us more comfort.

As our comfort increases, our leisure time increases and consequently our needs change and develop. This leads, for lack of a more descriptive word, to a third level of needs, called enjoyment. Enjoyment is at the top end of our exponential curve continuum and is achieved by very few. Possibly an appropriate term for the search of ultimate enjoyment would be hedonism.

Progress, then, as we know it, is the development and satisfaction of needs beyond those required for mere survival. It is paradoxical to realize that people who live in poverty in Canada today actually have a richer and fuller life than did the Lords of the Middle Ages.

Goethe said: "Life belongs to the living, and he who lives must be prepared for changes."

As a society we must progress or we will regress. The rate of change is so rapid in all areas of modern life that only those who continue learning can adapt successfully. Vocational career training is necessary to enable the citizen to experience satisfying self-development, and need fulfillment.

Too often we look to the public sector, our governments, to provide for these needs. We have day schools for pre-kindergarten children, kindergarten and elementary, junior and high schools which are providing enculturation and acculturation factors rather than meeting career needs. While this is of prime importance in creating a culture and in forming attitudes, it is not enough to keep a technological society functioning.

More and more the enculturative and acculturative aspects are being emphasized and the content capabilities are being graded down. We occasionally see universities rejecting high school graduates as illiterate, which is a tragic indictment of this system.

A recent cartoon showed a high school principal issuing recorded diplomas for those who couldn't read!

It would appear that we are more concerned with the process than the product, and I submit that this attitude must change and hopefully soon.

The post-war years have witnessed an undreamed-of change in the total fabric of human existence.

We have come from a society where vocations were chosen early and training was terminal, by that I mean that once the

person had been trained for his particular occupation, almost no further training was undertaken or even perceived to be necessary. Society was considered stable. "God's in His Heaven--All's right with the world." In this state of the union message, Robert Browning was not only poetic; he was stating the perceived norm.

World War II changed all that, unavoidably and completely. Our perceptions of the good life had to be altered; and let it be said to our credit that we were able to adapt to a totally new way of life. We came from a slow-changing stable life, totally predictable (for example, a university degree guaranteed a well-paying job, for eternity). A Savings and Investment Company at the time was advertising that a college degree would be worth $140,000 - extra during the lifetime of the person who had it.

That way of life was indeed changed. At the end of the war, Canada had a population of approximately 13,000,000 people. While the bulk were urban residents, there was a large percentage of rural residents scattered over this huge country, the second largest area of any country in the world.

Our cities were relatively small. If memory serves me correctly, at the end of the war, Toronto was about 400,000, Regina about 60,000 and Edmonton about 260,000; hardly cities as we know them today. People had a rural attitude and approach to life. The technological demands of the developing society brought about irrevocable changes. Rural people were no longer able to compete. Jobs became scarce or non-existent and training insti-

tutions when they did exist, existed only in the larger centres.

People were still university-oriented and tended to look with mild contempt at the vocational-technical aspects of education.

Demands of the technological society were being felt all through the country, and while industry was crying for trained persons, the governments were slow to react. In fact, while the Massey Commission of 1951 indicated concern about the government's lack of financial support for post-secondary institutions, it was not until 1965 that the Federal Government decided to fund 50% of the operating costs of post-secondary education in Canada. This developed slowly until 1968 when the Report of the Task Force on Foreign Ownership, prepared for the Privy Council Office in Ottawa indicated real concern about the lack of research and development in Canada and the lack of balance in the distribution of support for the physical sciences and engineering. This resulted in greater amounts of money being allocated for the training of technical people, both federally and provincially. Unfortunately, the geography of Canada made the task difficult, if not impossible.

Further, we had the demographic problems created by the post-war baby boom, which caused a wave which has tossed virtually all former need projections overboard, and which even today is influencing the development and funding of post-secondary institutions. It also resulted in other negative aspects in post-

secondary education, such as the closing of institutions in the aftermath of the wave, and the alienation of people unable to participate in the newly required training programmes of a rapidly expanding and technological society.

The baby boom with its attendant problems, intensified by a lack of adequate facilities for training and retraining personnel, resulted in a severe shortage of skilled technicians. In addition there was a lack of facilities to train them. Because of this Canada had to look elsewhere for technically trained personnel.

These people, imported from other countries, took many of the skilled jobs, which was unfortunate for our labour force. Our people either had to retrain or return to the rural areas, because the immigrants were needed in the cities where the demand for technicians was greatest. As a result of this relocation, our new Canadians needed programmes to help them acculturate.

This problem became compounded into a sort of "Catch-22" syndrome; we had to import immigrants because our inadequate training facilities caused a shortage of locally trained technicians. We then had to provide the immigrants acculturative training which required the creation of appropriate training facilities.

In terms of post-secondary education and according to the latest figures from Statistics Canada, the baby boom is peaking in 1978. This is creating a large cadre of youth and must warn us of the development of an increasingly older society. People

are finding themselves displaced and alienated because technology is passing them by and society has no place for them. This exacts a high price in human terms. A price which even our Judeo-Christian consciences are going to find more and more difficult to justify. We cannot destroy them, nor can we leave them to their own resources. And welfare or the redistribution of incomes simply does not seem to work. Therefore, we must provide training programmes which will enable them to remain useful and productive members of our society.

This problem has been brilliantly described by Jacques Ellul, the French philosopher, in his book "La Technique." Ellul describes the isolation of the individual in a modern society where a member of a crowd is also in a lonely and therefore vulnerable position. This leaves him prey to every fad that comes along, whether political, social or religious.

Administrators, policy-makers and educators are recognizing the need and demand for new and more adequate education, especially in vocational fields. We are witnessing a remarkable shift from service to technical professions. While we need teachers, professors, preachers and philosophers, it is the technical man who makes the wheels of industry hum and who creates and maintains all the technical advances upon which we have come to depend. May I suggest, with fear and trepidation, that in our present world and in our contemporary society, the computer operator has replaced the artist and philosopher in importance, and that without the technician progress as we have seen it and

know it would not be.

Unfortunately, (and I believe that it is because of increasing government intrusions into our lives by more and more becoming the principal agent of education change), present-day institutions are not responding as quickly as they might to the needs of the populace. Consequently, it has only been in the past ten years that we have seen a proliferation of technical and vocational training institutions across this country. And even so, because of our geography and also because of demographic trends, such institutions are still inadequate.

As recently as October of 1977, a Conference on Remote Learning was held in Winnipeg. One of the first occasions that was devoted to, or was concerned with the problems of the remote learner. This in itself carries a somewhat negative connotation.

As if the person whom we have now labelled "Remote Learner" is some sort of second class citizen. Indeed he is not--for he has the same needs as everyone else. Only his opportunities have not been equal. At any rate, this conference was advertised chiefly among government agencies, i.e., the universities, government departments, community colleges, etc., and very little attention was paid to involving the private sector. Some of the startling "new" ideas presented were:

A. The need for a delivery system which would enable the remote learner to avail himself of training or retraining programmes at his leisure, within his own environment, much

like the British "Open University" (submitted by Dr. Murray Richmond, Alberta).

B. The need to do market research to project the design of remote learning packages (submitted by Dr. Roy Wagner, University of Saskatchewan).

C. The need for learning centres where students can meet with a tutor or use tape recorders, both video and audio (submitted by Dr. A. Roberts, Memorial University of Newfoundland).

D. Professor Ted McNinch of Guelph suggested audio-visual materials such as slides, film strips, etc.

E. Garry Van der Meulen, of the Trans Canada Telephone System, Ottawa, described tele-tutoring and tele-conferencing.

F. Dr. Daniel of Quebec spoke about independent study and the need for live interaction by means of telecommunications.

And finally, Dr. Dave Lawless of Manitoba underscored the three areas which made it difficult to provide training for the remote learner:

A. Programme complexity, which involves the following considerations:

I Need assessment
II Identifying target group
III Availability of human resources
IV Delivery system
V Support staff

B. Programme budgets, i.e., costs

C. Contractual relationship

I. Copyrights
II. Programme exchanges
III. Network hook-ups

All this was followed by a small "working-session" which had shades of a tribunal; to determine what to do with this "strange creature" out there labelled as "Remote Learner."

I feel it is significant that the conference, made up of one hundred and sixty-eight educators and administrators from across Canada, concluded with this statement: "The general feeling is that technology is here, but are we capable of using it?" Incredible!

Eight months before this conference, the Faris Report on Continuing and Community Education in British Columbia, recommended that the concept of life-long learning be adopted as basic to the planning of the total public education system in B.C.

The Faris Report gave some impetus to the establishment of the Remote Learning Conference.

Following the Manitoba Conference was the publication of the Carney Report on "A Delivery System for Distance Education in British Columbia," which recommended that funds be made available to carry out planning in the distance education field, and to initiate pilot programmes in order to evaluate alternative delivery modes.

This report was published in March of this year, which indicates that educators are now and only now recognizing a problem which has existed for years. They are now slowly beginning to respond to these needs by saying that they should "initiate pilot programmes in order to evaluate alternative delivery modes."

Up to now we have talked about the response of government institutions to a serious social problem, one which affects the continuity of our society and we can see that they have finally recognized that there is a problem and are now in the process of identifying the problem and possibly will even begin to develop pilot projects to evaluate. But what if the people who need re-training can't get it? What about the problem of unemployment and lack of facilities? Facilities are available but they are often in the wrong location.

Let me tell you a story.

A long time ago a society developed which was able to meet its needs by hunting lions and spearing salmon. As the society progressed, it found that by teaching these well developed skills to their children, they could have a greater degree of leisure and could achieve for themselves a greater portion of the Good Life.

Gradually the teaching of these skills became the responsibility of a select group. They became very efficient and were able to pass on these skills to their students with a minimum of effort and even created degrees describing proficiency in lion-hunting and salmon-spearing.

Unfortunately the climate in this Eden began to change and with the change, which was gradual, the lions disappeared and were finally replaced by bears; the salmon no longer ran and instead the rivers were populated by eels. As a result the people had to become trappers of bears and netters of eels.

Finally the elders, at the suggestion of the people, came to those who were teaching lion-hunting and salmon-spearing and asked them to start teaching the new skills of bear trapping and eel netting which were needed by their society.

The answer in response to their request was: "Well if you only want technicians, fine, but for a really well-rounded education we feel that you should stick with the classics."

Possibly we can find a bit of applicable truth in this fable.

Recognizing that a large segment of our population need viable work skills and recognizing that skill needs are constantly changing and that most people will change occupations approximately four times during their life-time, we must then accept the very definite fact that one of Modern Man's greatest and most important needs is for an education which will provide him with the skills necessary to survive in this society, but more than survival he must have comfort enough to provide him with the means to satisfy his needs and more important he must be allowed to dream and achieve some of his dreams. If not for himself then for his children. Was it Browning who said: "A man's reach should exceed his grasp, or what's a heaven for"?

Because societies are built on the dreams of those who strive, society is indeed fortunate to have its dreams and dreamers. Conversely, the society without hope, the society of despair, the society which can see no progress along the continuum, is in danger of total destruction. Again a capsule example of the Jonestown

drama. This microcosm of society destroyed itself because it had lost all hope. A tragedy.

"Good educators have always been concerned about teaching in terms of the needs of their students."

ICS programmes, designed to fill recognized needs of the public, are career orientated and especially designed to educate the student in a specific area. In addition, such programmes provide the training necessary to permit the student to become a contributing member of his/her society, with the attendant development of a positive self-perception.

The philosophy of the ICS Centre for Degree Studies is based on the premise that quality higher education should be made accessible to adults who have the ambition, the ability and the desire to improve their skills and performance for personal satisfaction and financial betterment, but who are unable to pursue studies on a traditional basis. To meet this need ICS Centre for Degree Studies pioneered modular learning packages, and developed an extremely viable system of Distance Education delivery systems. This, long before Gagne, Dacum or the Conference on Remote Learning. The Centre offers educational programmes which permit adults to study at convenient hours in their own environment and at a pace compatible with family and employment responsibilities.

The degree programmes offered by the Centre may also allow Centre graduates to enter baccalaureate and advanced degree programmes at traditional institutions, subject of course to indivi-

dual admissions policies.

In support of its educational philosophy, the ICS Centre for Degree Studies had defined its educational objectives as follows:

1. Education for the adult student, with required enrollment qualifications consistent with established criteria of public sector institutions and learning utilising independent study methods.

2. Education at a reasonable cost, with materials, service and administrative facilities.

3. Education geared to career preparation and job advancement with a high level of job competency.

4. Education directed toward the development of self-discipline, individual initiative, the ability to accept responsibility, and a positive attitude toward self-improvement. This is probably the most important.

In summary, the primary objective of the Centre is to provide educational opportunity at a post-secondary level to adults who are unable to attend a resident college but who have the need, the desire, and the motivation for self-improvement. The Centre's educational objectives are based on the realization that the need for self-evaluation is a continuous process that has no time constraint. Therefore, the objectives and educational programmes are continuously reviewed, evaluated, and verified, with modifications made according to the needs of students and society. This is in keeping with the history of career education as perceived by the Centre and its parent Intext.

ICS has traditionally restructured curriculum as the needs of society and students dictate.

The faculty of the ICS Centre for Degree Studies, unlike the

faculty of traditional educational institutions, do not lecture, and only meet face-to-face with the student in a classroom setting at periodic intervals. But non-traditional and traditional faculty are not really as dissimilar as this might suggest. In both, there are various classifications of administrators and instructors. In both, the instructors are the primary contact with the student, in the traditional system through lectures and face-to-face conferences, in the non-traditional system through telephone conferences and written communications.

In the non-traditional system, the instructional faculty is broadly interpreted to include all those who collaborate in the development of instructional material, the author, consultant, department chairman, technical editor, copy editor, examination analyst, book designer, and illustrator, as well as the instructor, in fact they become a faculty team. The instructor in addition to providing high calibre instruction also evaluates examinations against predetermined criteria because ICS has traditionally viewed its examination service as an important extension of the instruction process.

It is important that the differences, and the similarities between the traditional and non-traditional faculties be fully understood. It is important to realize that as the Centre affiliates more closely with traditional institutions, modifications in terminology and perhaps even in functions, may become necessary. At this point may I state that ICS is in the process of concluding

accreditation agreements with several Canadian Universities.

Since all programmes offered by the Centre are career orientated, all share a common general objective: to provide the knowledge necessary to prepare the student to function competently within a specific career, field or discipline. Whether the "knowledge necessary" is that required to enter a career field, to upgrade skills for job advancement, or to transfer to a higher level position, the same objective applies. It is on this premise that all Centre programmes are developed.

When the need for a new text, or course, or programme is indicated, by recommendation of the faculty or educational consultants, as a result of inquiries from organizations, companies, or government agencies, through dialogue with other education institutions and associations, a study is initiated to verify the need, the target population and the general scope of training.

Historically, ICS has been very responsive to the changing needs of industry and, through research, planning and development has moved to meet those needs. If research verifies the need and the Executive Committee approves, a budget is established and development of the required instruction materials is initiated. The development and evaluation of the programme is the responsibility of the appropriate Department Chairman, who works closely throughout the development process with his consultants, the faculty, subject matter specialists, and industrial clients.

Courses are written by professionals in their respective

fields, in addition, materials are reviewed by technical editors, copy editors, and illustrators; all strive for this same objective.

Student satisfaction is the basic criterion by which the comprehensiveness of course material is judged. Continuous communication between the student body and the faculty provides necessary insight into the effectiveness of the material.

The differences between the alternative educational methods used by the Centre and the methods of traditional colleges are typified by the texts developed by the Centre. These texts are written by professionals actively engaged in the work they write about. An engineer for a public utility writes texts on power plant operation for the electrical engineering programmes. A journeyman electrician writes about electrical wiring. A business executive writes about business management. This creates a unique text. It makes them relevant, realistic, current, and authoritative. It provides the practical as well as the theoretical knowledge required for job performance.

The difference comes here when upon receipt from the author, the manuscript is assigned to a member of the faculty experienced in the preparation of independent study materials. This person is a professional and expert in the field of independent study material writing. The technical editor rewrites, revises, and restructures the manuscript as necessary to "build" the teacher into the manuscript to ensure that the finished text is, in fact, tutorial.

The technical editor must anticipate student questions; see

to it that the language is simple, clear, and readable; review and revise the author's pencil sketches, photographs, graphs, and charts. In short, the technical editor must see to it that the text meets not only instructional standards, but is clearly written in such a way that there can be no confusion on the part of the student.

The technical editing function includes determination of the number of assignments for a given subject. The author's manuscript (or manuscripts) may be expanded into a series of texts or assignments or condensed into a single one, as the judgment of the faculty and the objectives of the text dictate.

In cooperation with the author, the technical editor prepares self-tests for significant segments, and at regular intervals examinations. Self-texts and examinations are evaluated by a test analyst in the Research and Testing Department. This item analysis helps us to determine whether questions meet the criteria for a good test. The manuscript is then returned to the author for final review and approval before manuscript and illustration copy are forwarded to the Editorial Department.

Responsibility for the overall literacy quality of a finished text rests with the Editorial Department. The editor assigned to the manuscript works closely with the technical editor to ensure that it meets editorial standards or readability and that its technical integrity is maintained. It would be nice if all texts were so written.

After editorial approval, the manuscript is forwarded to the Creative Services Department, which is responsible for the finished artwork, the design layout, and the final stages of production leading to the printed study text.

The initial printing of a text is based on an estimated six month's usage. This permits early evaluation of the text against student performance. Professional evaluations are also sought. Necessary modifications are made and a new printing, this time based on estimated annual usage, is undertaken.

The annual reprint cycle allows the faculty to continually evaluate, improve and refine each text against student performance and professional evaluations. Each Department Chairman maintains a control copy of all texts in his curriculum. As student responses indicate a need for revision, changes are noted in the control copy and incorporated in the next reprint. This provides us with an opportunity to revise texts on a continuing basis, made possible by the "bite-size" or modular text format and is a major strength of the system.

The Centre's non-traditional system of education has thus far been reviewed in terms of organization, personnel, curriculum development, and examination services. An important aspect of the non-traditional system is the controls devised to ensure the academic integrity of the programmes and the accountability of performance on a continuous basis. This also provides academic consistency of the highest degree.

The Research and Testing Department, then performs four basic functions: review of new and current examinations, research analysis, quality assurance, and measurement of student performance through proctored examinations.

The Examination Analyst in the Research and Testing Department reviews and analyzes examinations in development and examinations already in use. Besides regular lesson examinations and final examinations, self-tests, example problems, and practice problems are reviewed and analyzed. The objective is to ensure that all test items satisfy professional educational objectives and testing standards.

Any changes suggested by the Analyst in either a new or a reprinted examination are discussed with the Department Chairman responsible for the text. Finally, the examination review sheet is filed for future reference.

In keeping with societal needs the Centre for Degree Studies has now a Faculty Advisory Board made up of Canadians eminent in their field. For example, in the Maritimes, Dr. Edmonds of the University of Prince Edward Island and Dorothy Hicks of Holland College are charter members of our Faculty Advisory Board.

The Patron and Chairman is the Right Honourable Joseph R. Smallwood, and whilst not everyone may share his political philosophy, nor his energy and stamina, no one can doubt his commitment to education. We only have to look at Memorial University in St. John's to see that.

Along with our Faculty Advisory Board we are now in the final stages of receiving accreditation for our degree programmes from several Canadian Universities. We are already accredited in the United States.

We believe that all people are entitled to access to an education of their choice, regardless of where they live. We have the delivery system to provide it, and if you consider that we receive no government grants or subsidies of any kind, our costs per student are the lowest of any educational institution. Remember if you think education is costly, try ignorance!

Ladies and Gentlemen, educational needs are our concern. Satisfying educational needs is our business.

I wish to thank you for your kind attention.

SECTION II

Speaker: D.R. Glendenning

Title: Meeting Contemporary Needs: The Community College

(Continuing education) should aim at developing the aptitude for making creative use of leisure and for acquiring any necessary or desired knowledge.

I appreciate the warm welcome, the invitation, and the opportunity to be here. I want to commend Dr. Edmonds and the University for taking the initiative in opening a lecture series on this whole field of modern adults.

The series deals with the needs, or meeting the needs, of modern day adults. My major thrust is on the role of a community college within that framework. It is a timely topic. It is also a difficult one to speak on. I am reminded of the story of the fellow who brought his manuscript to Somerset Maugham and asked him if he would read it and suggest a title.

Maugham said, "there's no need to read it. Are there any drums in it?"

"No."

"Are there any bugles in it?"

"No."

"Well then," he said, "call it 'No Drums, No Bugles'."
So, naming a speech before you give it, is like naming a baby before it's born!

What is an adult, or how do you define an adult? For my purposes I define an adult as a person who has come into that stage of life in which he has assumed responsibility for himself, and usually for others, and who has, at the same time, accepted a functional productive role in his community. In other words, it's not a magic age; not a magic birthdate: it is that stage when a person begins to contribute to society.

There are about 122,000 people in P.E.I. and I am told that approximately 65,000 might be classed as adults. Of those 122,000, 53,000 are in the labor force: 48,000 are employed, and 5,000 unemployed. We have roughly 5,000 people walking around Prince Edward Island today, not working. Some may be seeking work: some may not. We talk about a percentage of the labor force unemployed, but when you convert that (and these were figures taken from Stats. Canada) approximately 5,000 people today are unemployed on P.E.I.

Let us look at the educational attainment of our adults, according to Stats. Canada in 1977, 22% of the labor force in P.E.I. had grade eight education, or less (the Canadian figure is 17.8%); 50% are high school graduates (about the national average); post-secondary certificates are held by 10% (against 11.7% for the national average); and 8% of the P.E.I. labor force has a university degree (as compared with 9.8% for Canada). In summary, P.E.I. has a higher than average percentage of the population with grade eight or less, and a slightly lower percentage of the population with either post-secondary or university programs completed.

I am told that the female participation rate in the labor force for Canada is 48%, and 44% on P.E.I. Increasingly, women are returning to the labor force in P.E.I., as elsewhere.

It is noted that one out of every five people in North America is functionally illiterate. The definition of "functionally illiterate" may be somewhat open to interpretation. There are people here tonight who are better able to define it than I. The figure is startlingly high. Adults, regardless of their level of education

though have a native wit. I recall a story of a gentleman who lived near my home in New Brunswick. Years ago people travelled from door to door selling almost everything. Once someone came to his house selling new stoves. He stressed the improved insulation over older models.

The salesman's clinching comment was, "you know, Mr. Smith, this new stove will burn only half as much wood as your old one."

"Well," he answered, "if that's the case, maybe I should take two and I won't need any wood!"

I have difficulty in believing that the needs of present day adults are really different than were the needs of adults years ago. I think the milieu, the environment, the setting in which we operate is different and some of the mechanisms that were there to help us meet needs have changed. One of the very obvious changes is the question of the "nuclear family"--the lack of an extended family, the lack of parents and grandparents and uncles and aunts. As I go about my daily work there is nobody that I work with that I've known for more than 10 years. Whereas, most of you, I am sure live and work with a different community support system. We all need an extended family. Because of the mobility and the transient nature of the population, an increasing number of people are living alone--are living in a community where they are not known and are living without the benefit of extended family support. The rate of longevity has increased; people are healthier but there is a lack of belongingness. When a person moves frequently he doesn't tend to put down the same kind of roots; he doesn't tend to have the same commitment to the community. He is

more reluctant to tie in as firmly.

There's a changing age structure. You are aware of the fact I am sure that the percentage of people in the older age bracket is increasing. School enrollment is declining. Leisure time is increasing. Families are smaller (less than two children per family). Our productivity, as compared with productivity in the United States, I am told, is lower.

Adult learners are active learners. They don't sit and just listen. They want to participate in the learning activity. That is very much a characteristic of adult learners as compared to younger learners. Adults want to have a role in deciding what they are going to learn. They want to question; they want to define; they want to identify; they want to make sure they really understand.

We are living in a time of change but I don't think change is really the major item that many people make it out to be. I am not suggesting there isn't change, but change is a gradual thing. The rate of change is increasing but for most of us change is still gradual; one can reach back and look forward at the same time.

In North America we have a tradition of going to school for eight, or ten, or twelve years, and perhaps on to university, following which you went to work. The North American custom suggested that a very real separation exists between school and work. This is not the European tradition. There, in addition to their early block of formal training, workers go to school part day release, full time release, block release. We have little of that in the North American setting. We have some in our apprenticeship programs, but it

does not have the same tradition as it does in Europe.

We need training to keep current. We need training in order to advance in our field. We need training to become managers, and supervisors. We need training in entrepreneurial skills. I know some people say that an entrepreneur is born; you cannot learn to become one. I think there's a lot to that but I think you can learn things that will help you be a more successful entrepreneur.

With reference to advancement and promotion, a student was applying for a job and was told by the interviewer that really there were not many jobs available, work was scarce and, in fact, they were over-staffed as it was. To which the young man replied, "Don't worry, sir, the little bit of work that I will do won't be noticed anyway!"

I think adults are interested in personal development. Right now Holland College has one thousand, or more, students enrolled in self-supporting night classes--many of them in personal development skills, (photography, arts and crafts, and fuller use of leisure time). A number of the colleges are putting on programs to help people prepare for retirement. Many people are changing careers in mid-life. People don't stay with a company, or a particular occupation, for a lifetime anymore. People change careers.

Many colleges operate a career planning service as part of their regular programs. We don't have this at Holland College and I have often wondered where a person, young or old, male or female, who wants help in choosing a career would go for help. There is no single agency now providing this service. It is a thing which I

think we, in Holland College, will give additional attention.

Most university programs you normally think of are of four years' duration, whereas in the community college, most of the programs are one or two years in duration. Two would be the average. Community college programs tend to be very much employment oriented. University programs tend to be more general. Community colleges generally don't give programs for transfer to university. Community college programs are career programs. All of the community college career programs rely very heavily on advisory committees--on people working in the field--to advise on content, and length, and number of vacancies, etc. Universities generally do not use advisory committees. Holland College currently has 350 people serving on active advisory committees. "Active" means that each advisory committee must meet at least once a year. Most, but not all, of the members come from P.E.I.

The numbers enrolled in a program relate to the employment opportunities. We have 250 people applying for dental assisting: we take 30. I know that there are some enrollment limitations on some university programs, but university programs tend to be more open ended. Community college programs are much more applied. If there is any research, or any outside activity by the professor, it tends to be much more applied. We are not involved in the pure research. Most all of our structures come from a business or industrial background. I think, in the post secondary field, of some fifty-six instructors that we have, perhaps there are only three or four who have not worked for a period in business or in

industry. In university (and I am not being judgmental) people tend to have had longer periods of formal training in a specialty. We look for a different characteristic. I think university programs are geared to longer range needs; college programs tend to be geared to the shorter range needs. Colleges tend to be more flexible, to respond more quickly to fluctuations in demand. We have a great emphasis, in community colleges generally, on continuing non-credit education. A "rule of thumb," if you like, is a part-time or continuing education student for every full-time student. Most of the university extension programs tend to be university credit programs operated in other communities.

The final thing that I would like to mention on the comparison of the characteristics of community colleges and universities, is the different governing structure. Most community colleges do not have an academic body, a Senate and a Board of Governors with separate and distinct functions. Most community colleges have a Board of Governors, but it is the single decision-making body. Increasingly, Boards of Governors have both student and faculty representation.

Community colleges in the United States generally began as junior colleges of larger universities so that people could stay home and take the first year or two towards a degree. Junior colleges have been around for seventy-five or more years. The career program, the occupational training component, was added very, very recently. I remember as recently as 1963 or 1964 being at conferences in the United States and being amazed at the lack of career

education programs in their community colleges. I know in the United States today there is a big movement towards vocational programs.

In Canada, community colleges started the reverse way. The oldest one is likely the Southern Alberta Institute of Technology, in Calgary, which started as a veterans' training school just after the First World War: College de Vieux Montreal was started about the same time. Those are probably Canada's two oldest community colleges.

The real thrust though came just after the Second World War in the veterans' training schools which were set up across the country. People had gone into the armed forces from the farms and the villages, the cities and towns. Canada had developed an industrial base in producing war materials, and the veterans were returning home. In every province, veterans' training centers were established. By the 1950s most of those training schools were taken over and operated by the provinces. They shifted their emphasis from veterans to adults who wanted trade and occupational training. They were called trade schools, vocational schools, institutes of technology. In 1960, the federal government entered into an agreement with the provinces to provide 50% or more of the cost of building and operating schools to train adults for our economy. It is said that the Minister of Labor in 1960 estimated a hundred million dollars would be spent on capital facilities. In fact, for capital building alone in Canada, over 1.2 billion dollars was spent. Most of our skilled people following the war were immigrants from Western Europe. In the late 1950s it became evident that we should be training some of

our own and Ryerson Polytechnic was the first institution in Canada to give serious thought to post-secondary training of technicians and technologists. By 1965, Canada had a great variety of vocational schools for adults, and about this time these adult trade schools, institutes of technology, training centres for the unemployed, adult training centers were brought together in one way or another to form the nucleus of today's community colleges.

Community colleges are not all alike. The CEGEP in Quebec is a level of education through which everyone must go after grade eleven, on the way to the university. It is not an alternative form of post-secondary education but is a level as is the elementary and the secondary school. In Ontario, following graduation from high school, you have two options open to you: either to go to university or to go to community college. Programs are not designed for transfer purposes.

I would now like to talk about Holland College and its services as an example of a community college. Some of you, I am sure, were around in 1969 when Holland College came into being and were aware of some of the controversy surrounding it. The first reference in P.E.I. to the establishment of a community college was in the Premier's "White Paper" of April 2, 1968, in which we find the following reference:

> *. . .a program to develop a college or institute of applied arts and technology in order to remedy a longstanding deficiency in our post-secondary educational system. It is fully expected that such facilities will be developed to meet both provincial and regional needs. This program will significantly increase the opportunities available to our students. The technical and applied arts aspect of the program is estimated to cost approximately thirty million dollars over the next ten years.*

It is interesting to note that in the Premier's "White Paper," he referred to both provincial and regional needs, and Holland College has developed both provincial and regional programs. The object of the College "is to provide a broad range of educational opportunities particularly in the field of applied arts and technology, vocational training and adult education."

In 1975, Holland College entered into an agreement with the Province of P.E.I. to operate, manage, and provide training for vocational high school students on P.E.I. There were then two existing vocational high schools and the College became responsible for the management of them. Having a high school program is not typical of community colleges.

The Holland College Board of Governors, in the very early years, adopted a policy that the College would develop a broad range of programs. Today Holland College has twenty post-secondary programs which is a greater number than most colleges of this size. The broad base is by design.

A number of programs can be considered regional programs although all are not regionally funded. Some fill a gap for the entire Maritime region; others fill a gap for only one other province. Commercial Design, the Dental Assistant Program, Early Childhood Education, Environmental Technology all fill a need for New Brunswick. Journalism, Photography, Police Training, Property Appraisal and Retail Management are examples of regional programs.

A community college is a resource to the community. It provides technical information, equipment, space and advice.

Last year Holland College bought the St. Eleanor's school and is developing that into a business education centre to serve Summerside. When the new Education Centre opens in West Prince, Holland College will have some 16,000 sq. ft. of space in it in which we expect to offer both secondary programs on a full-time basis, a variety of adult programs, and a number of self-supporting night classes. Someday, Holland College would like a Centre in eastern P.E.I.

A community college moves to fill any training vacuum that exists.

I am not sure that the needs have changed for adults but certainly the milieu in which colleges operate has changed rather dramatically. There is an increasing demand for continuing education. Adults want a kind of continuing education that allows them to participate--they don't want it prepackaged. It has to be something that is suitable to them; at a convenient time; in a convenient location; in an amount and at a pace that will meet their needs; and in a mode to fit their learning styles. The purpose of education is to help people to do more effectively those desirable things that they will do anyway. Insofar as it applies to modern adults that is the mandate and the role of the community college.

SECTION III

Speaker: W.B. Hamilton

Title: Scaling the Ivy Covered Wall: Some Reflections on the Evolution of the Learning Society

Member states should encourage schools, vocational educational establishments, colleges and institutions of higher education to regard adult education programs as an integral part of their own activities, and to participate in action designed to promote the development of such programs provided by other institutions.

SCALING THE IVY COVERED WALL: SOME REFLECTIONS ON THE EVOLUTION OF THE LEARNING SOCIETY

It is particularly appropriate that we spend time during Education Week in a consideration of future directions in Adult Education. In so doing we need to remind ourselves that the terminology is comparatively new. While the phrase "adult education" was first popularized following the first World War, it was not until 1935 that the Canadian Association for Adult Education was founded. There is a certain significance in the fact that this important organization was created during the depths of the Great Depression. Within the same time period, the Antigonish movement evolved through the pioneering work of the Extension Department at St. Francis Xavier University. The emergence of this movement placed adult education in Eastern Canada on a firm footing. From the beginning its founder, Dr. M.M. Coady, "The Man from Margaree" was convinced that universities had a singular and important role to play in adult education. Because of the importance which Coady attached to this concept he designated adult education as the second function of the university. This proposition was true in the thirties and forties and it is one that is equally valid today. Although the Antigonish movement was a product of tough economic times, Coady put forward a broad vision:

> *It is only the beginning. We have no desire to create a nation of mere shopkeepers, whose thoughts run only to groceries and to dividends. We want our men to look into the sun and into the depths of the sea. We want them to explore the hearts of flowers and the hearts of fellow men. We want them to live, to love, to play and pray with all their being. We want them to be men, whole men, eager to explore all the*

avenues of life and to attain perfection in all their faculties. We want for them the capacity to enjoy all that a generous God and creative men have placed at their disposal. We desire above all that they will discover and develop their own capacities for creation. It is good to appreciate; it is godlike to create. They are the heirs of all the ages and of all the riches yet concealed. All the findings of science and philosophy are theirs. All the creations of art and literature are for them. If they are wise, they will create the instruments to obtain them. They will usher in the new day by attending to the blessings of the old. They will use what they have to secure what they have not.

Not a bad creed for any day!

It is not my intention tonight to trace the history of the adult education movement. In fact, it is my wish to discard the very term though not the concept. The problem with the phrase "adult education" is simply that it fails to bring to our minds the image of continuing education. There is something attached to the words "adult education" that conveys to the popular mind a simple "catching up" with arrears, or at best, making "good" after forty! Deliberately, I would like to substitute the phrase "A Learning Society" for all that we have formerly lumped under the all embracing topic, adult education. Indeed, we can no longer consider education to be a terminal experience; for today no nation can afford to direct its formal educational system to but one segment of the population--the young. For years there were many who laboured under a prejudice that teaching adults was about on a par with attempting to teach an old dog new tricks. Fortunately, modern psychological research into the learning capacities of adults has dispelled that notion forever. How far we have travelled can be seen in a con-

sideration of the terms that have become popularly a part of the educational lexicon in the last ten years or so: experiential learning, external degree, non-traditional study, open learning, community schools, contract learning, recurrent education, sandwich learning, open university, university without walls, weekend college and so on.

One more key factor by way of background. We are all familiar with the phenomenon of declining enrolment. Birth rates have plunged to a near record low; the median age is going upward; and the over sixties now account for a very high proportion of our population. In short, what was once described as the "child centered society" is a thing of the past and we are now entering the "century of the adult." This demographic shift in our population has tremendous implications for the Learning Society and for all post secondary institutions. More and more adults over 35 are seeking retraining or additional education. Many do so for career reasons as they deliberately change jobs--often several times--during their working life. Others seek further education for quite different reasons. The centuries old Greek idea of education as an integral part of the life long growth of an individual has caught the imagination of many. People have become stirred by a vision of a society whose citizens would have, throughout <u>all</u> their lives, opportunities to expand their minds and to enrich their spirits. All of this is seen in addition to the normal career oriented educational path. Thus, the Learning Society is a name, both for what is happening,

and for an ideal. There is much to learn and to understand about the Learning Society; about how it is created; about what it might become and about the role the university might play in the process. The ivy covered walls must be scaled!

One Canadian university which has taken this matter seriously is Carleton in Ottawa. A significant report entitled Part-Time Study and University Accessibility has just been issued by the Sociology Department of that University. Co-authored by Professors Elizabeth Humphreys and John Porter, the research study investigated the socio-economic background of part-time students at Carleton which has a very large part-time enrolment relative to its full-time enrolment. The study was designed to test the proposition that part-time students were in some respects different from their full-time counterparts. The conventional wisdom has always been "that they likely come from lower social origins which required them to leave school early for the labour force; that they may have been late bloomers for whom the traditional pedagogy provided little inspiration; that they may be ambitious workers who seek better qualifications; that they may be disproportionately women whose chances have always been less than those of men to get to university and who later find themselves hemmed in by kitchen and playroom for most of their available time." (Humphreys and Porter, p. 5)

Interestingly enough the study found that part-time students tend to be from a higher socio-economic background rather than from lower class origins.

"Although it was expected that part-time students from lower class origins would be more likely to enrol as part-time students for job-related reasons, the data do not support that expectation," the study says.

The report, however, found that individuals from lower class origins are as likely as those from upper class origins to enrol part-time for "the purpose of personal enrichment."

Most important from our standpoint the study outlined three distinct groups who might form the future clientele for universities and other post secondary institutions: the investment oriented group, those who want to upgrade qualifications; the consumption oriented group, those who wish to take university work for personal enrichment; and the disadvantaged group, those who have had no higher education at all.

From the foregoing resumé of the research begun by Carleton it is clear that much more investigative work needs to be undertaken. How children learn has been well studied; but not all that much is known about the learning of adults. Yet solid progress toward a learning society must rest on an expanding body of knowledge in this field. While much by way of basic research needs doing, we should not use this as an excuse for inaction. The demand is there and universities must take the lead in designing services and approaches which will bring the learning society closer to reality.

Let me illustrate the point with a personal experience. In 1973 it was my privilege to be part of the Canadian delegation to

a Unesco Conference at Jagellonian University in Cracow, Poland. On the first day we assembled in the lecture hall of the Collegium Maius, the mediaeval centre of the university. This arcaded Gothic building surrounding an open courtyard dates from the fifteenth century, while the university foundation itself goes back to 1364--one of the oldest in Europe, if not in the world. Interestingly enough, we were welcomed to the conference by the rector in a mediaeval lecture hall in exactly the same manner as visiting scholars in any of the preceding six centuries of time. The fact that we arrived the day before on an Aeroflot jet made little difference. The setting and even the speech (part of which was delivered in Latin) was little changed from hundreds of similar ceremonies which had taken place, over the centuries, in this magnificent old building.

To come back to 1979. It is obvious that we have not kept pace with modern technology in our attempts to service the Learning Society. Since I am delivering a formal lecture in a manner not dramatically different from the year 1364 it is incumbent to state that the format has something by way of recommendation! The traditional lecture will, no doubt, continue to have a place in higher education. On the other hand, we must experiment and develop new approaches in educational delivery. Much good work has been done in educational television, in team teaching, in seminar groupings, in individualized instruction, yet we must be honest and admit that only the surface has been scratched. It is clear

from recent studies that after-school or evening courses are not the most effective means of having adults continue their studies. Fatigue, lack of easy access to library facilities, lack of time for academic contemplation, and lack of time for interaction with other "students" and instructors are some of the problems.

How can this situation be rectified? Clearly we must begin to experiment with day release programs for academic study. Such procedures, commonplace in an industrial setting, can be adapted to accommodate academic subjects. Just recently I had a discussion with an official at a Maritime university where they hope to design a program to make it possible for secretaries to enrol in academic courses during the work day. Their places will be taken by secretaries in training, thereby providing the students with valuable work experience and at the same time enabling mature students to take regular courses at a more sensible time than 8 p.m. The ivy covered walls can be scaled, and the clientele is out there waiting for the opportunity. We must not lose sight of the three groups singled out by the Carleton study:

-- the consumption oriented group looking for personal enrichment,

-- the investment oriented group looking to upgrade qualifications,

-- the disadvantaged--those with no higher education at all.

Clearly, many who are numbered among these special groups cannot be accommodated within the traditional framework of evening and Saturday sessions and the challenge is simply to devise ways and

means of coping with the demand.

So far in our quest for solutions to some of the problems raised by the Learning Society, I have concentrated on two items: the clientele or the potential clientele and changes in timetable organization and delivery systems to enable a larger proportion of our adult population to scale the ivy covered wall. These factors are important; however, there is yet another to which we must direct our attention--namely, the organization of degree programs.

By tradition universities are small "c" conservatives in their approach to suggestions for change. After all, not too many institutions can trace an inheritance back to the wandering mediaeval scholars who established our first universities. This tradition is commendable, if not overdone. For one thing, it is our assurance that the highest standards of academic excellence ought to, at all times, be maintained. It is a guarantee that there will be no interference with the fundamental principles so important to higher education--freedom of thought and the freedom to debate. All these are hallmarks of the academic tradition which dates back to the mediaeval universities of Europe--to our academic forefathers. I am certain that there would be unanimity here tonight that no one would want to tamper with these basic principles. Yet, when suggestions are made that we ought to change the structure of our degree programs, the inevitable argument always comes up--"this means a lowering of academic standards." This need not happen and I can cite two examples by way of evidence.

I think that most people here will be familiar, in broad outline, with our Open Access Study Plan. It was developed to complement and supplement the programming offered by other institutions in the Atlantic region. Students enrolled under OASP pursue graduate studies in academic areas not normally offered in these Atlantic institutions. This is accomplished by coordinating the resources (e.g. professors) of institutions to bring together the expertise required.

Three years of patient negotiation were required to bring this about and the plan is now functioning with the cooperation of the post secondary institutions in the region. Indeed, I am pleased to report that at our first graduation last spring a Prince Edward Islander was awarded an M.Ed. degree and, hopefully, yet another Island candidate will graduate in 1979. Now for the guarantees for academic standards:

OASP provides a blend of traditional and untraditional graduate programs. On one hand, students have individually designed programs, no residency requirement, and the flexibility of pursuing courses at many institutions and in many forms other than normal course work. On the other hand, students have supervisors, supervisory committees, programs of study, orals, candidacy examinations, theses and dissertations, and external examiners.

The second example is a more recent one: the proposed Cooperative Program of Graduate Studies in Education (CPGSE) recently negotiated by this university and the Atlantic Institute of

Education. This proposal is now before the Maritime Provinces Higher Education Commission for their approval and it would be inappropriate for me to discuss the details of the program. It will be sufficient to emphasize two points:

(1) The very highest of academic standards have been insisted upon by the two institutions concerned. Indeed, it will be, if approved, one of only three programs in the Maritime provinces which insists on a thesis as a requirement for the M.Ed. degree.

(2) It was designed at the request of Island educators, for Island educators and will be physically located here at U.P.E.I. In fact, the entire program (which began with a letter from Dean Roy Campbell to me on August 25, 1977) has been the result of the combined efforts of our two institutions.

By these two examples, the Learning Society, has become a reality for an important segment of our population. What has happened within the discipline of Education, can, I suggest, be a model for cooperative enterprises in other fields.

SECTION IV

Speaker: C.R. McQuaid

Title: The Family as an Endangered Species

Generally speaking, the aims of adult education should be to contribute to. . .(e) promoting increased awareness of, and giving effect to, various forms of communication and solidarity at the family, local, national, regional and international levels.

When Dr. Edmonds first contacted me about speaking with you tonight, I was both surprised and pleased--flattered is probably the better word.

I was surprised, in that I do not consider myself to be either an expert or an authority in any field. Quite possibly, after I have concluded these remarks, many of you will share that same opinion.

Pleased also I was; in a few weeks U.P.E.I. will be conducting its annual convocation exercises. By coincidence, these will mark the fortieth anniversary of my own graduation from these hallowed halls of learning. In the interval, I have, of course, been back frequently, but never in any capacity other than that of a casual visitor.

Through those years, I have marked the many changes which have taken place about us. From a campus consisting then of only two buildings, Main and Dalton, it has grown to the extensive complex which we now see. From a student body numbering at the most, possibly 120, it has now grown to the point where, I venture to say, the faculty alone probably exceeds that figure. From a curriculum which offered only one degree, a Bachelor of Arts with a major in the Medieval Philosophy of St. Thomas Aquinas, in Latin, it now has available a broad spectrum of disciplines.

Yet, throughout it all, and in spite of all of the progress

which the institution has witnessed, I trust that it has never deviated far from what was the motto of old St. Dunstan's, "Ex Eodem Fonte, Fides et Scientia," (that both faith and knowledge have a common source).

It is inevitable, of course, that the passage of time will bring about change, and so it should. The mere fact that we are intellectual beings--which is not necessarily the same as saying that we are all intelligent beings (that is one characteristic which separates man from the beasts of the field)--dictates that there will nacurally be a progressive advance in knowledge which will bring about change. This has been so since the days of Ulysses, who "would follow knowledge like a sinking star beyond the utmost bound of human thought."

But it is trite to say that all change, however brought about, is necessarily progress, or necessarily good. It may, indeed, even be retrogressive. And it is this change in human relations, within the narrower family context, which I propose to explore tonight.

Since I am the judge designated with the principal responsibility for the administration of the Family Division of the Supreme Court of Prince Edward Island, it might be natural to anticipate that the subject of this talk will be Family Law in general, or possibly, and more specifically, the recently enacted Family Law Reform Act. Such, however, will not be the case, or at least only peripherally so. Rather will I direct my remarks to the implica-

tions of that body of law in the community context.

If this talk were to be dignified with a title, that title might well be "The Family as an Endangered Species." I propose to make some observations of what I see as happening to the family unit, to explore the eternal "why," and to point out what I see as being the ultimate consequences. My source material is not the written treatises of learned authors, sociologists, or other authorities in the field of human relations, but rather is it obtained from the vantage point of the judicial bench, before which is all too often played out the drama of life, in all its stark and vivid detail. My opinions, based on this experience, are necessarily personal ones, but what more reliable opinions are there, than those founded on personal experience?

A fascinating study can be done on the historical relationship of law to the community. For example, if one were to examine the various legislative enactments through the years from the first sitting of the Legislature in Charlottetown, in 1773, one would find that they mirror very closely the life, the customs, and the mores, of the community as it gradually evolved from a somewhat primitive settlement to today's semi-sophisticated and industrialized mini-metropolis.

It would become clear that the laws as they were from time to time enacted reflected the existing needs and requirements of each facet of the community. The state and condition of the changing way of life dictated the continuing nature of the legislation

required. The significant point is that the passage of the law followed the established need for it, rather than the passage of the law to meet an anticipated need. In this sense, then, the law is a follower, not a leader.

While this is so with respect to the general administrative affairs of the state, it becomes much more so in so far as it relates to the regulation of affairs as between individuals. In this latter area, the response is even slower, but no less emphatic, when it finally comes to fruition.

Let me give you one historical example. The first divorce legislation in the Province was enacted in 1835. It was, as one might expect, a very rigid and confining piece of legislation, as well as being extremely cumbersome administratively. Needless to say, in those days, divorce was certainly no matter to be taken lightly, or to be made easily available. It appears to have been so successful in its discouragement, that it shortly fell totally into disuse, to the point that it was simpler, and I use that word loosely, to obtain a Bill of Divorce through the Senate; and that, indeed, became the only, and rarely used, avenue for divorce in this Province until the early '40s. The war years created a demand, and about 1942 the old Act was resurrected and dusted off, and made operative once again. With a few minor amendments, mostly of an administrative nature, that continued to be the law of the Province until 1968, when the Dominion Parliament enacted the Cana-

dian Divorce Act of that year, as remedial legislation, with broad and extensive grounds more in keeping with the situation of the day, and to meet the indicated demands and requirements of the then contemporary society.

All of which brings me, in passing, to the Family Law Reform Act. This, you may recall, was enacted by the Legislature in the spring of 1978, and became operative the 1st of January of this year. It provides, essentially, for the distribution of family assets as between spouses upon the termination of marriage for any reason other than death. I do not propose here to discuss either the merits, or the rather involved mechanics, of the Act. While it is an Act which is of major significance to those to whom it is available, I think its most significant aspect has been completely overlooked.

Again, let me illustrate this by example. We have on the books laws which provide for the distribution of assets in the event of a will or intestacy, upon death. They recognize the inevitability of death, and what shall happen upon the occurrence of that event in so far as a person's property is concerned. The Family Law Reform Act, in providing for the division of property upon marriage breakdown--and the law operates only in the event of marriage breakdown--recognizes the increasing inevitability of marriage breakdown. What has, in fact, happened is that we, as a society, have accepted, as a fact, that the institution of marriage is no longer the stable backbone of Island life. We have recognized that marriage breakdown

is presently occurring to an extent that it is now appropriate to make special statutory provision, just as we do in case of death, for the distribution of the worldly goods of the partners in that now dead marriage. What was heretofore a relatively isolated event has now become a common-place one, to the degree that it must now be regulated and supervised.

One or two statistics will bear this out. In 1977, the last year for which I have seen the figures, there were approximately 960 marriages performed in the Province. In the same year, there were approximately 160 divorces. One marriage out of six ended in the divorce court. And this does not include those marriages which ended in separation, but for whatever reason did not reach the Court. A conservative estimate would be, possibly, one marriage in four ends in shambles.

A second statistic. Ten years ago, 4% of the children born here were born out of wedlock. In 1977, I believe the figure was 12%, or one birth out of every eight. Last year I understand the figure to be 15%, or one birth out of every seven. An event which was, but a few years ago, the exception, has now increased nearly four-fold, and become relatively common-place and casually accepted.

There is no end of literature on the question of marital disintegration, accounting for it, explaining it, and, indeed, even attempting to justify it. I suggest that it can all be reduced to one simple word, "immaturity"; immaturity on the part of one, or

often both parties to the union, and their inability, or unwillingness, to face up to the responsibilities of their reciprocal obligations, and their respective obligations to such children as may be the product of that union. It is simply a case of relative values. The mutual priority will be either the preservation of continuity of the family unit, or the individual priority will be something else, be it the bottle, professional ambition, the pursuit of personal pleasure, to name but a few examples. Whatever it may be, every stratum of society is affected by it; social, economic, or class distinctions are irrelevant in this context.

This is not to say that I argue against the principle of, or even the necessity of, divorce. There are many marriages, too many, which should never have taken place in the first instance. There are many marriages which, although they appeared initially to have been formed in Heaven, have, through the fault of one or both parties, deteriorated to the degree of virtual non-existence. No useful purpose will be served by attempting to force upon the persons involved, an impossible way of life. Simple humanity, if nothing else, demands that we free them from their bondage.

But that is not the issue. What is the issue is that by so doing, necessary and desirable as it may be, we have thereby removed another brick, albeit an ill-designed and poorly constructed brick, from the foundation of our society.

The question which we all, as members of a Christian community must face, is: where is all this leading, and why? The theology

of the matter is not my province. While I have strong personal opinions in that regard, that is not my concern here tonight. What do concern me, both as an officer of the Court, and as a citizen of the community, are the implications of all of this. What is all of this doing, firstly to our community, and secondly, and most important, to the unfortunate children of that multitude of broken unions?

It is all too easy and glib to say that this is simply a symptom of the permissive age and society in which we live today. True, it is a permissive society. And it is a permissive society because you and I, we of our day and generation, have permitted it to become a permissive society. We have been satisfied to sit back and say that this is what we will now accept as the norm within our community; this or that type of conduct we will condone and approve; those things which heretofore we considered sacred and inviolable will no longer be so. Virtually anything goes, and that is alright with us. By our attitude of acceptance and complacency, by our reluctance to indicate our disapproval, indeed, by our unwillingness to stand up and be counted, each of us has contributed to the creation of the permissive society, which has spawned the disintegration of the family unit.

I suggest to you that notwithstanding our individual attitudes, as well as the community attitude, there are standards and norms which are absolute; there remains a difference between right and wrong. The Ten Commandments have never been repealed. Those things

may be ignored, but they remain nonetheless, and they are the foundation upon which our forefathers built our society, and the society, which they built, is a far better one than the one which we have presumed to reconstruct.

I am concerned with what is happening today, for I see the results of it every day in my work. You see only the externals, and observe only the placid areas. What difference does it make if this or that couple choose to enter into a mutual commitment, to establish a common law relationship, which, incidentally, the common law never recognized? What difference if couples decide to do a little mate swapping? What difference if either spouse wishes to engage in a little extracurricular activity? On the surface, no difference.

Come with me to any of the 40 odd family hearings which were scheduled for March just past, occupying virtually the full-time of two Supreme Court Judges, and I will show you what difference and what consequences. I will show you bitter acrimony and souls laid bare. I will show you the naked aggression of child custody fights. I will show you innocent and weeping children torn between parents, whose bitterness towards the other is so strong that they will virtually destroy the child rather than allow the other to have it. I will show you a mother, or a father, driven to the point of suicide, and on occasion beyond. No one who has witnessed these scenes, as I have, and as have my fellow judges, can say: what difference?

Nor are these scenes necessarily restricted to the marriage situation, but apply equally to that illusory world of the non-married. There exists a general delusion that somehow internal problems can be more readily resolved by the rational approach, unfettered by a restricting marriage certificate. My observation is that, whether within or without the marriage context, people will nevertheless be people, with all of their many human frailties, and rationality has little to do with the case.

Neither can those who have been parties to these proceedings ever afterwards say: what difference? Believe me, having gone through the crucible of fire of the courtroom scene, they are never the same thereafter. They bear indelible scars upon their hearts, their minds and their souls, which will never leave them. Nor, indeed, should they leave them, for those same people have, themselves, created the very situation which gave rise to those scars.

And what of the children? Can they ever forget the ordeal to which they have been unwillingly subjected? Too often too young to be concerned who is right, or who is wrong, they want only to love and to be loved. But this their parents have denied them. Do you think they will ever forget? And can they say: what difference?

Today's current political catchword is the preservation of the family farm as an Island way of life, and as the foundation of the agricultural basis of the Province. There are none, I think, who can argue too strongly with this philosophy. The continuity of

the family farm concept, however, is preconditioned upon the continuity of the family itself. What will it profit us if we exert our energies to preserve the former, if we do nothing to preserve the latter? Indeed, the Family Law Reform Act, in an unintentionally perverse way, recognizes again what appears to be inevitable, the disintegration of the farm family itself, in that it makes special-provision for the disposition and devolution of the family farm on marriage breakdown.

Clearly, I am concerned over today's family and today's children. I am even more concerned over tomorrow's children.

The wisdom of the ages has it that it takes three generations for the full impact of any major social change to be felt. This is particularly true in the field of human relations. For instance, social assistance authorities are now being faced with the situation where there is growing up a third generation, which has known nothing in its family background other than welfare payments as the sole source of family income; the work ethic has disappeared, not because of any inherent desire not to work, not because of any reluctance to work, but rather because welfare dependency is the only way of life which a small segment of society has ever known. I am sure that social scientists could point to other, and possibly more appropriate, examples.

Translating this theory to the issue at hand, a parallel exists. The disintegration of the family unit, of whatever its nature, is a phenomenon which feeds upon itself, but, unfortunately, is not like the phoenix of old which renews itself from its own

ashes. While it may not be invariably the case, the child of a broken home loses a degree of respect for, and confidence in, the permanence of that institution, and with little wonder. Experience suggests that any subsequent union into which that child may himself enter, may itself tend to be or become an unstable one. And this is a progressive situation. We are now well into the second generation, with the third not too far off.

Even more so will this be indicated where the progression of unions is not the traditional marriage, but rather the so-called common law cohabitation. By the third generation, marriage will have become irrelevant to an increasing segment of our society. For them, casual, indiscriminate, and temporary cohabitation will have become the norm. Unfortunately, these will be productive, by and large, of more of the same.

To suggest that this can't happen here is simply to turn a blind eye to history. One need only recall the glory that was Greece and the grandeur that was Rome, and their respective aftermaths. Am I an alarmist? A false Jeremiah crying out in the wilderness? Is this simply a tale told by an idiot, full of sound and fury, yet signifying nothing? I would not be surprised if even some of you here tonight think so. I suggest that you have only to follow the injunction of Sir Christopher Wren, the builder of St. Paul's Cathedral, and other great structures of London--look about you. Tally your friends and acquaintances. What of their family situation a few short years ago, as compared with today.

How many of them have been parties to proceedings in my Court, or indeed, how many of them did not bother with the formality of their union, or the formality of its dissolution? How many of them are numbered among, or contributed to, the statistics to which I have earlier referred? You can be my judges on that score. If I appear to be pessimistic, it is because I need only observe what I see in the courtroom. From that vantage point, the early symptoms of this social disintegration are clearly evident. The road on which we are travelling is well marked, if we but care to look at the direction signs. Although I am pessimistic, I am not, nevertheless, without hope and confidence in the future.

This hope is grounded in what I take to be the still-remaining innate stability of the society in which we live. Even the history of our own times has shown that although the pendulum may from time to time have swung dangerously far, it has usually managed to swing back within a more acceptable norm.

However, despite the physics involved, this particular pendulum will not swing back of its own initiative. It will only do so if we are sufficiently concerned, as individuals and as a community, to take the initiative--to stand up for those values which we still hold.

While I detect the early beginnings of a trend towards an amorphous familial society, I also suspect that there are also indications of an incipient backlash. The community itself has, of course, no initiative of its own. If it is to come about at all, this initiative must be that of the individuals who make up

the community. Unless they are prepared to stand up and be counted, there will be no such initiative, and we will drift inexorably towards a predictable terminus.

I suggest that the time for decision is not far off. While it may no longer be fashionable to talk of morality and moral values, I make no apology for doing so. After all, we profess to live in a Christian community. Unless we live in accordance with those basic Christian values, we are little different from the pharisaical hypocrites of old. One of the moral values by which our fathers and forebears lived was the sanctity and stability of the institution of marriage, and its by-product, the family unit. This has been, traditionally, the very foundation upon which the structure of our society has been built. True it is that that structure has, from time to time, altered its facade and its external appearance, but the foundation has nevertheless remained firmly rooted, at least until now.

It is not yet too late to reinforce that somewhat crumbling foundation. This we can do, as individuals and collectively, by making it clear and unmistakable to those who would have it otherwise, that there are certain patterns of conduct which we will no longer find tolerable or acceptable. That we believe in a family life within the institution of marriage, an institution which is neither lightly to be entered into, nor lightly cast aside. That cohabitation without, or outside of, the marriage framework--what was, a few years ago, simply referred to as "shacking-up," but now

euphemistically dignified by the term, a common law relationship, is offensive to our sense of family. That casual encounters, so often productive of offspring, are not to be treated with general approval.

Already I hear rumblings that any such intolerant ideas are an intolerable infringement of human rights. Could not the same argument be raised against the Ten Commandments? But theology apart, I suggest that there is an equally strong response on the human and societal level.

Any unreasonable restriction upon the activities of adult persons may well constitute an infringement on the rights of those persons, provided--and this is the very point that the vocal proponents of human rights often elect to ignore--provided that those activities affect only the individuals involved, and do not affect adversely the general good of society at large.

Whether we, as individuals, choose to admit it or not, any type of conduct which brings about the disintegration of the family unit affects every one of us, as a member of the society in which we live. The effect which that conduct has upon the children of that family unit, as well as the children's children is incalculable. If you accept this proposition, and the evidence is there for all who wish to see it, and if you accept the proposition that the general good of the society supersedes the private rights of the individual, then there can be no argument on the question of infringement of rights.

I hear rumblings, also, that what need we of a marriage certificate, a mere piece of paper, to strengthen and fortify our connubial union? If we are but sincere and dedicated to each other, that is the important thing.

The important thing is, I suggest, that those who advance this proposition have totally missed the point. It is not the paper itself which is significant, rather is it what it represents. The possession of that piece of paper is merely a symbol of the recognition that the formalized marriage union is the basis of the family unit, as well as a deep seated belief in, and acceptance of, the accepted pattern and norm of society, as well as the respect for the pattern and norm. True it is that the paper itself guarantees nothing, but it is, at least, a first step towards the preservation and continuity of, the institution itself.

The absence of that piece of paper, and the cavalier rejection of the necessity for it, or even the usefulness of it, is, by the same token, the symbolic rejection of the idea of the formalized marriage as being the basis of the family unit--a visible and public rejection of the accepted pattern and norm of society, and a total absence of respect for an institution which has stood the test of time for countless generations past, upon which the society which we now enjoy has been structured, and of which those same people are, almost invariably, the product.

Sometimes I wonder at the silence of those erstwhile customary keepers of the community conscience, the men of the cloth. I can-

not recall the last time when I heard, other than possibly by casual reference in passing, any basic, fundamental and forthright injunction from the pulpit on questions of social morality. Has the concept of moral duty become something offensive to those of us who occupy the comfortable pew? Perhaps it would do all of us some good to be made feel uncomfortable from time to time.

My thesis, simply stated, is this: that the traditionally accepted family unit is showing signs of becoming an endangered species; that what would appear to be evolving to replace it not only further endangers it, but, as well, puts at risk the continuity of society as we have known it; that what predictably lies ahead, not this year, not next year, but within the foreseeable future, is the ultimate disintegration of our society. Further, that this trend can be reversed, and must be reversed. That this can only be brought about if we, not only as individuals, but also acting in concert, say "this far and no farther. We have had enough. We value that of which we are the product, sufficiently, to ensure, that what we have received from those who made us what we are, we have a duty to, and will pass on to our children." In a word, a stable traditional family life in a stable traditional society.

It is not yet too late in the day, but the shadows of time are lengthening, and the twilight will be fast upon us.

SECTION V

Speaker: G. Gingras

Title: Gerontology and Geriatrics
From a General Point of View

With regard to the aged, adult education activities should be designed, in particular:

(a) to give all a better understanding of contemporary problems and of the younger generation.

(b) to help acquire leisure skills, promote health and find increasing meaning in life. . . .

(c) to enable those who have left working life to retain their physical and intellectual facilities and to continue to participate in community life and also to give them access to fields of knowledge, or types of activity which have not been open to them during their working life.

GERONTOLOGY AND GERIATRICS FROM A GENERAL POINT OF VIEW

To those in this audience who are young or relatively young or who, via a number of devices hide their age, or have discovered the elixir of youth, let me quote Bernard Baruch: "To me," he said, "old age is always fifteen years older than I am." At that time he was well past ninety!

Past and present accomplishments in the realm of medical science during this century have modified greatly the health picture of man. The advance in the scientific and improvement in the practical aspects of preventive, curative, sociological and rehabilitation medicine have changed the world in which the rule used to be the survival of the fittest. The same factors contributed to an increased expectancy at birth and to producing a population in which the proportion of chronic patients and senior citizens is constantly growing.

This consideration identifies with certainty chronic diseases and aging as possibly the predominant public health problem in modern times.

It is, therefore, both surprising and, at times, appalling that a problem of this magnitude should be treated by the health professions with what can only be described as a lack of interest. The emphasis is still permanently and primarily placed on acute and short-term illnesses where the efforts are more or less ensured

of dramatic results and success. As this dramatic aspect decreases, so does their interest in the patient's illness. The great deficiency, therefore, lies in the health workers of modern medicine who fail to realize the evident priorities in today's health panorama.

We can never emphasize enough, though I do not intend to elaborate on the subject, that the logical attack and efficient treatment of the problem of chronic illness and old age are based primarily on sound preventive medicine.

It has been demonstrated that the rate of increase tends to rise with age. The population aged 75 and over has increased nearly six times since 1901 and the present number will increase two and one-half times by 1991. This is the group most likely to make heavy demands on health, welfare and financial resources. This marked increase in the number and proportion of the over 75 to the rest of the population has, and will, create vast problems in Canada.

The various aspects of aging--biological, social, economic, psychological, environmental and pathological, with its associated problems, pose a challenge and a responsibility of great magnitude to all citizens of this country.

Recent research documented by clinical and experimental evidence suggests that aging is a normal part of the life cycle of the mammalians including man and not a pathological process. This reorientation is in contrast to the pessimistic early Roman concept

which maintained that "old age is a disease in itself" (Senectus ipsa est morbus). It is because most of us are unprepared and, let us put it bluntly, only mildly interested that some people dare to discuss euthanasia.

Though none of the current theories or philosophies can fully explain all of the phenomena associated with aging and death, we do have some important clues.

The effects vary in individuals of the same species and in different tissues of the same body. Physiological changes like structural changes are not uniform. With deterioration in functions the internal regulation of the organism is less exact and the responses to stress less accurate. This increases the probability that environmental demands may strain the individual's capacity and result in death; this explains sudden and unexpected failure in function in older prople previously considered well aged and normal.

Chronic Illness

Though chronic illnesses are more frequent and severe in older people, there are few diseases which may not occur at any age. After maturity, however, infectious disorders become less frequent and degenerative disorders take precedence. These are chronic, slowly progressive, phenomena. They constitute the gravest menace to continued health and usefulness of those reaching maturity. The frequency of the degenerative disorders is increasing because more people

survive through youth to fall into the vulnerable after-forty period.

This country is sorely in need of up-to-date statistics on older Canadians. I recall that it has been strongly recommended by the Canadian Medical Association, through its Committee on Aging in a Brief before the Special Senate Committee in 1964, that periodic health surveys of the elderly population be carried out to obtain accurate appraisals of the number of persons with long-term diseases and the need of facilities for their care.

All those engaged in the treatment and management of older people must first of all be vocationally oriented and, secondly, possess specialized knowledge based on wide experience, balanced judgment and, in addition, must have abundant sympathy, understanding, as well as patience to listen to and appreciate problems. They must keep abreast of the cumulative knowledge of the biology and social aspects of aging and be aware of the variations in diseases as seen in older people; they are quite different, indeed, from those affecting the younger population, especially in their psycho-social repercussions.

The assessment of the elderly patient must include personality and attitudes, family structures and relationships, economic status and habitat. Each person presents a different picture comprised of these elements in relation with his health status. It is mandatory, therefore, that he be treated as a whole person in the perspective of his environment if the many facets of his health and progressive adjustment to a changing life panorama are not to

be neglected or mismanaged. Confinement of therapy to the treatment of physical ills, without a profound consideration of the patient as a person with needs in other areas, is an incomplete, unsatisfactory, and unacceptable approach.

I claim, therefore, that it is not only unacceptable but unethical to become disinterested in the plight and condition of our senior fellow citizens on the basis that infirmity has become a so-called normal state of affairs and anything threatening his survival is less-important. It is also a manifestation of sheer incompetence by the modern practitioner and health worker alike who, in a given health situation, pays attention only to a sudden and acute illness without attending to the prolonged systemic, functional, psychological, social, familial and vocational repercussions of localized ailments.

Emerson wrote, "Within I do not find wrinkles and used heart, but unspent youth." Well, of course, we are well aware that chronological age is not synonomous with biological age, yet false traditional beliefs about aging and the modern accepted practice of establishing retirement on chronological age has fixed the idea indelibly that the process of human aging is uniform.

In spite of the constantly augmenting life span, the retirement age is still inexorably fixed at 65. It can be foreseen that a time will come when some individuals will be retired for periods equal to those spent in employment. This would be an economical as well as psychological suicide for an important and ever-growing

stratum of our population. For our Masters it may well become a grave political dilemma. As Wilber Cohen said, "There is no scientific, social or gerontological basis for the selection of the age of 65."

I feel so perturbed by forced early retirement that I never miss an occasion to encourage aging persons to unite and fight against a great social injustice. Retirement, I believe, should be "à la carte."

I have great confidence in the response of older adults because Dr. Thomas Fuller said: "Old age is not so fiery as youth but when once provoked cannot be appeased."

Barriers to Good Care

There are several formidable barriers to the provision of optimal overall management and care for the aged. Of course, and strangely enough, some of these originate from the attitudes of older individuals themselves. Many tend to take their situation for granted or to put little faith in those who try to help or to feel that they understand their problems and needs better than anybody else. Other barriers, however, have their foundation in attitudes and practices of members of the health professions or of society at large and, also, the facilities available for the care of the aging population.

The Health Professions Lack of Interest or Insensitivity

The patient with a chronic illness is not likely to respond

dramatically, or at all, to therapeutic manoeuvres. Health professionals wish to see their patients improve as a result of their efforts and they want to be loved and appreciated by their patients. These wishes are hardly gratified when caring for an older, at times chronically ill, patient who is often frustrated by his own slow progress.

For many health professionals common chronic diseases such as strokes, congestive heart failure, diabetes, etc., are less "interesting" than more dramatic illnesses in younger patients even when the illness in the young is refractory to treatment.

Physicians, for instance, tend to project their subjective experience with aging persons onto their patients. At seminars conducted by the American Gerontological Society, grave misconceptions dealing with the aged were manifested. A number of physicians interviewed stated, for instance, that the majority of persons over 65 lived in institutions; old people are all alike; most aging persons are sick, friendless and without resources; most older adults are handicapped by chronic disease; most older people lose contact with their families and are unable to make their own decisions; old age is second childhood, etc. These opinions are obviously incorrect since, to cite one example, only 4 to 6 per cent of older people live in institutions. Needless to say, the other statements may be similarly refuted.

It is quite understandable that health practitioners may tend to have misleading concepts about the aging population. Many of

them only encounter older adults at times of crisis when dependency and needs are paramount and seldom have the opportunity to meet with the elderly when they are well.

Another reason for the neglect of the aged is of a cultural nature. The teachers of medicine and related sciences are youth-centered, oriented towards acute illness and focussed on efficiency. We should emphasize control rather than cure, management rather than recovery and rehabilitation for the activities of daily living rather than holding a job. There is also a need to emphasize the great satisfactions rather than the frustrations of dealing with geriatric and chronic patients.

Published medical and scientific literature on aging deals almost only with the sick and institutionalized. The negative biases thus generated are confirmed by cultural attitudes that are unrealistic. Here again, the accent on youth and productivity and the trend toward early and compulsory retirement have deprived and deprive many of the growing number of older adults of a meaningful role in society. Through their own attitudes, many physicians and their colleagues of the health profession reinforce the diminishing self-image of the older persons.

Dr. E. David Sherman, in an article in the September, 1971 issue of Medical World News states,

> *Whether geriatrics should eventually become a medical specialty like paediatrics remains a controversial issue. There is much to be learned about older patients as the declining years of life have common factors which have not yet been fully conceptualized and should be.*

Well, Ladies and Gentlemen, I was advised recently that the Royal College of Physicians and Surgeons had decided to establish a Certificate of Competence in geriatrics. This is no small victory. It is, at last, a recognition of the unselfish work of a few precious and devoted physicians. It is also a guarantee that a greater number of our colleagues will join the original nucleus and prepare for the future.

Inadequate Geriatric Facilities

The older patient, with his multiple and recurring problems, has a great need for continuing, integrated medical care. This need is rarely met at present. His hospital experiences are not usually isolated, self-limited illnesses, and the urgency of his health needs will vary tremendously. Therefore, a smoothly geared mechanism must exist for speedy admission of the chronically ill person to a hospital for "acute" medical care as well as for quickly effecting transfer to a home, a rehabilitation facility or long-term custodial care as the needs change. This requires a much closer liaison between the various institutions.

Hospitals

General hospitals almost always lack facilities and personnel oriented to and interested in care for the long-term patients. Under present conditions, these cases are rarely given the type of composite care to adequately meet their needs. Lacking are the essential rehabilitative measures which can guide patients to some

measure of independence. Programmes and services have not developed as rapidly as they should have in general hospitals. There must be much more emphasis placed in these institutions on the techniques of treatment, maintenance, habilitation and rehabilitation as applied to senior citizens.

Chronic hospitals, on the other hand, almost always lack adequate facilities for diagnosis and rehabilitation.

Nursing Homes

Many of our so-called nursing homes pose serious problems because of low standards of care. Despite sporadic attempts in Canada and the United States, little if any progress has been made in the establishment of adequate criteria for accreditation. Reference has already been made to inadequate geriatric facilities as a barrier to good medical care. This view point was brought out forcibly by many submissions from various groups in Canada to the Special Committee of the Senate on Aging. The evidence received by the Committee emphasized the extreme shortage in Canada of facilities designed and equipped to meet the needs of long-term patients.

Dying and Death

There is an old English proverb that says, "Death always comes too early or too late." It is normal, however, that it should come later. Death is as natural a process as birth and one would be tempted to say that it is rather a common and generalized occurrence. So why not discourse on death for a bit.

It is high time, indeed, for the physicians and all his associates to re-examine their concepts on death and dying. A writer in a national publication recently wrote that the classical death-bed scene, with its loving partings and solemn last words, was practically a souvenir of the past. In its stead is a sedated tube-connected, comatosed subject. Physicians and health workers as potential patients, surely need to give these questions a fresh look. Families and their emotional status deserve some reckoning too; and the cost of hospitalization to the state and the family must be considered.

Pope Pius XII stated that the physician need not use "extraordinary means" to keep a patient alive, leaving the definition of "extraordinary" to the physician. The Anglican Bishop of Exeter, Dr. R.C. Mortimer, defined "ordinary means" as such actions which do not cause grave hardship to the patient and which offer a reasonable hope of success. "Extraordinary means" are those which involve great risk and expense, inconvenience or hardship, and which, at the same time, offer no reasonable expectation either of success or benefit.

Some twelve years ago during a discussion on the health care needs of the aging, Dr. F.C. Swartz, Chairman of the American Medical Association Committee on Aging stated:

> *We should give adequate thought to a place to die. This is one of the things that has not been done in nursing homes, or extended care facilities, nor in general hospitals. Too many people die in the midst of too many other patients and during progressive treatment of one sort or another. Death is inevitable. We must recognize this*

fact, and it is time to have places where a patient may die in dignity without having a tracheotomy tube stuffed in his throat and somebody kneading his chest at the last minute.

In spite of the creation of a special department at the Royal Victoria Hospital in Montreal where the dignity of death is advocated, few institutions in this country have followed this very successful initiative. It was even reported that the very existence of the department was threatened due to lack of funds.

A few days ago as I was preparing this talk, I came upon the "Edwin Stevens Lecture" published in the Proceedings of the Royal Society of Medicine. Sir John Richardson concludes his part of the lecture in this fashion,

Finally. . . .the point is reached when the only thing left to them on this earth is the hope that the memory they leave behind will be unblemished. Here we can help by reassuring them that we can do much to ensure that they will die well.

General Measures to Promote More Interest and Better Medical Care for the Aged

Public educational programmes should be encouraged to create and stimulate a realistic attitude toward aging. Individual and family misconceptions, community discrimination, employment restrictions and arbitrary retirement policies that tend to set the older person apart from the mainstream of life must be corrected at all costs and now.

Serious consideration must be given to the advisability of introducing in the education of children the recognition of "aging"

as a natural process. The ultimate goal is to understand that the later years can be a time of continued growth, not in physical agility or endurance, but in wisdom, experience and intellectual achievement.

Indeed, age is not to be measured by birthdays but rather by achievements.

Aging Associated with Chronic Ailments

The increasing number of aging people with the concomitant factor of chronic illness necessitates a re-orientation and greater emphasis being placed on the subject in the curricula of medical schools. Medical students--the physicians of tomorrow--must be taught to develop an interest in the problems of the aged and the chronics and learn to assess the various factors involved in the condition of the patient. There must also be more educational programmes provided by universities, institutions interested in medical and social education. Indeed, more support must be extended to universities in order that they may develop educational programmes in the field for all health and social workers. This to be ready for the immediate future. We are already late enough.

In recent years the Canadian Medical Association has shown a growing interest in the medical and social problems of the aging population of this country. This interest has been hailed by editorialists from coast to coast. Old age is a problem which is so important, so actual, that the Canadian Medical Association cannot leave it unattended to, nor unsolved. The doctors of

Canada have a front-line role to play in this field, a role of initiators, not of followers.

Research also has been neglected and is urgently needed in two main areas, namely: (a) rehabilitation--physical, psychological and social, (b) biological aspects of aging.

There is a serious shortage of professional personnel concerned with the problems of gerontology and geriatrics. This is possibly due to the general shortage of such workers for all ages, but it is also due, and I repeat, especially to the lack of interest on the part of professional personnel and the public at large in the whole area of geriatrics. Dealing with old age may be unattractive for some; when they are combined, the rejection is doubled.

The Committee on Aging of the Quebec Medical Association, under the chairmanship of Dr. E. David Sherman, made a submission on the levels of care for chronically ill and aged patients before the Castonguay Commission on Health and Welfare. Their recommendation can be summarized as follows:

> *The most pressing shortage is not for acute beds but for facilities to be made available for long-term patients. Because of the lack of specialized accommodations, general hospital beds are frequently too occupied to provide care for chronic and geriatric patients.*

Patients requiring extended treatment should be classified in two categories. The first: comprising the chronically ill requiring medical attention and rehabilitation. The second: including those requiring mainly nursing care with less acute supervision from the physician.

The aged patient without a family, discharged after an intensive period of rehabilitation to independent living should be transferred to foster homes and be eligible for follow-up in the outpatient clinics of the chronic disease and geriatric hospitals.

Should I repeat here that living at home is still the most acceptable, the most humane policy to adopt. Home care services, strongly supported by volunteer organizations is the ideal formula. Not only is it humane, but it is economical.

Dr. Ethel Shanas, in the January, 1971, issue of the Journal of Gerontology, reported on certain similarities among the various older populations, pointed out a study measuring the needs of the elderly in five countries for community care, namely, in the United States, Denmark, Britain, Israel and Poland. In each of these countries from four to five old people in every hundred are institutionalized. From 8 to 15 in every 100, depending on the country, are either bedfast or house-bound and living in their own homes. An additional 6 to 16 in every 100 are able to go outdoors but with difficulty. The magnitude of the problem is such, however, that no country studied, including those with established programmes, offers services to the elderly adequate to their widespread needs. These figures forcibly point out the importance of ambulatory and home care services.

I have been asked to discourse on gerontology and geriatrics from a general point of view. I am nevertheless acutely aware of the circumstances and the fact that I am addressing an audience composed of professionals who are, or should be, in the forefront when

geriatric management is discussed.

I am satisfied that pharmaceutical management is acceptable in general hospitals. It may be, though not always, in large chronic and geriatric institutions. Pharmaceutical management is usually poor and at times non-existent in some homes for the aged.

It is not infrequent that a senior patient is transferred from a home to a hospital milieu with, among his or her possessions, a cardboard box filled with various pills; my record finding: eleven drugs!

Here I must state with humility that I have performed a few miracles in my life; miraculous cures indeed by simply cancelling all medications in some of these cases! Drugs are too often cumulated because of a lack of control. This vociferous old lady is given a sleep-inducing medication to keep her quiet. The next day she is low-spirited and anoretic. This state of affairs calls for a stimulant, for vitamins. An irreductable vicious circle has been created. New symptoms will appear along with new medications. This is the common story of iatrogenic diseases in old people.

Recently, Dr. Ronald Cape, Professor of Geriatric Medicine, University of Western Ontario, added a new dimension to the decline in intellectual, motor and neuro-regulating activity of the aging individual. This new dimension consists of iatrogenic disorders. He reported that an Australian study demonstrated that at least 20 per cent of psychogeriatric admissions were precipitated by drugs.

The "Medical Post" also reports the recent statement of Professor J. Williams of Edinburgh: "More than one in ten of U.K.'s aged are admitted to hospitals due to adverse drug reactions."

Ladies and Gentlemen, this is tragic and it is frightening.

It is my deep conviction that all, I repeat, all, institutions and homes where chronic and elderly patients are confined should be subjected to a strict pharmaceutical control. This control should be legislated. The number of medications dispensed to senior patients should be checked, their relative interaction verified and the prescriber alerted if required.

Strict rules should be enforced concerning the renewal of prescriptions.

Individual, up-to-date records of drug intake should be kept whether the institution is government or privately owned and pharmacists should be available as consultants.

The problems and needs of the aging population present a direct challenge for action to the Government and the people of Canada. By lending assistance to medical and associated bodies interested in the well-being of the aging, the proposals for the betterment of the general welfare of the older Canadian can indeed be realized.

In closing, may I quote Lazerov:

Old age to the unlearned is winter; to the learned it is harvest time.

SECTION VI

Speaker: H. Macquarrie

Title: A World View of Adult Education and Its Challenges in Selected Parts of the World

Generally speaking the aims of adult education should be to contribute to:

(a) promoting work for peace, international understanding and cooperation.

(b) developing a critical understanding of major contemporary problems and social change.

(c) creating an understanding of, and respect for, the diversity of customs and cultures on both the national and international planes.

A WORLD VIEW OF ADULT EDUCATION AND ITS CHALLENGES IN SELECTED PARTS OF THE WORLD

In the broad field of international relations, Canada's involvement has been brief. As late as 1914 on the outbreak of the Great War, we lacked any voice in foreign policy. Even our involvement in the conflict was decided at Whitehall, not Ottawa. By 1917, through the overseas exertions of our military and the determined statesmanship of Sir Robert Borden we moved to a position which might be described as full sovereignty in foreign matters.

Canadian ministers signed the Treaty of Versailles. Borden's pressure on Wilson, Clemenceau and Lloyd George assured our status as a founding member of the League of Nations.

While much has been written about subsequent events like the Balfour Declaration and the signing of the Halibut Treaty, it is clear that the actuality had been achieved by 1917 and that what followed was the usual British pattern of formalizing and documenting situations already working in practice. Arthur Meighen, no great lover of MacKenzie King, describing King's foreign policy role as "bursting heroically through open doors."

Borden's status and stature as a world statesman or influential leader within the Empire, as it was then called, stemmed from his belief that Canada should accept international commitments. The price of this was the right to consultation. As he bluntly told the British ministers "if you want our aid, call us to your

counsels." In my Commonwealth Governments political science class at Mt. Allison, I describe Borden as the grandfather of the modern commonwealth.

But the period between the two wars was not a very impressive phase of Canadian foreign policy. In reaction against Borden's involvement theory we joined the myopic ranks of the isolationists. This was the era of the inane Canadian speeches about living in a fireproof house, far from inflammable materials.

It might be said that for nearly a generation of having a role on the international stage, we refrained from playing our part. It was in the period after World War II that Canada asserted real and meaningful leadership as a member of the world community. We played a role concomitant with our economic stature as an important developed country. At the United Nations, Canada earned the reputation of a serious, reliable and perceptive UN member. Our leaders, political and diplomatic, like Louis St. Laurent and L.B. Pearson, played a significant part in the establishment of NATO as a viable alliance not confined to military cooperation. It was in this period that Canada began to earn laurels as the most generous and cooperative participant in UN peacekeeping groups. For his leadership in the Suez crisis, Mr. Pearson earned the Nobel Peace Prize and served as president of the United Nations General Assembly. He is but one of the Canadian diplomats who made a major impact on the world scene. We think of Norman Robertson, Hume Wrong, Arnold Smith and other widely appreciated internationalists.

We have had less exciting periods since then and it may be that Canada will never again play such a dominant role on the world scene as it did in the fifties. This is not so much a decline in the quality of Canadian diplomatic leadership as a change in international values and verities.

There are some dramatic initiatives like the China-U.S.A. rapprochement and the brave and noble move by President Anwar Sadat. Much more often, however, the stuff of international relations is a slow and steady assault on persistent and pressing human problems. The grievous problems of the developing world do not lend themselves to easy dramatic solutions. Rather is there a constant and continuing effort to narrow gaps and diminish some of the economic inequities and iniquities.

Although the potential dangers of East-West confrontation have not completely dissipated the interface of north and south is probably much more important to much more of the world's population.

As the very articulate Dr. Robert Moore, High Commissioner of Guyana, and my recent guest at Mount Allison, said:

> *Certainly the most puissant problem of our times is the increasing veil of unknowing which is descending on the global village separating those who have never had it so good and those who do not have it at all. The curious thing about this veil of unknowing is that it has occurred, or is occurring at a time when the speed, the miracle of modern communications renders nearly every corner of the world pictorially available to every other. There is a dialectic at work here in the perceptions of men. The more they see--and through television that is what they certainly do--each other's appearances, voices, opinions, crises and catastrophies, the less they seem to understand the reality of what they are looking at and the capacity to "switch off" has become not only a manual performance*

but a mental attitude as well.

Perhaps the greatest mirror of our times--television--however much we laud its power and its assumed intimacy--seems to have a benumbing effect on those who look into its reflectors, especially on the side of those who are comfortably ensconced whilst they stare at and into the burdens and the misery of millions.

Someone has referred to the pornography of poverty--the appearance of naked or near naked men and women or children with lopsided bodies and twisted and near decaying limbs whose sadness lies as much in their condition as in the lack of response that their horrendous vision produces in those who watch them. There was a time when the sight of the anguished needy reminded those less anguished and less needy of their own recent conditions and sense of involvement, sometimes leading to a sense of commitment, followed the vision of starkness which they had seen. But that age is passing. The multiplication of these visions is leading to a subtraction of their effect; and frequently the most enduring response is not a state of shock or a state of sorrow, but a resignation to the deprivation and the suffering and a feeling that after all Old Malthus was correct: that if there are so many of them in so much misery, then nature will rectify her own prodigality and wipe them off the face of the earth. In short, that misery is a self-regulating mechanism and that pitiful though it may be to see them suffer so much, inevitable it certainly is to ensure that there will be less of them around.

If the problem is seen as insoluble, then the demise of the wretched of the earth is a salutary outcome for, according to this logic, if there are less of them there will be fewer sufferers and the survivors will probably be able to make more sense of living on the earth and surviving on it than the hordes whom the earth finds it impossible to sustain.

Many years ago, a very great American, General George Marshall, said of the great restorative plan which bears his name that the altruism in it was equivalent to the amount of vermouth in a very dry martini.

I am convinced that enlightened self-interest should prompt

developed countries to nourish the prosperity and growth of the developing world--our own future is linked with theirs.

But I do believe that the non-economic, non-pragmatic mite is still precious. Canadians of worthy ethical and moral values should care for non-commercial reasons what others are undergoing in the cruel struggle for mere existence.

> *If there is any final proof of the inhumanity of the growth ethic that has dominated the life of the industrialized nations of the West, it is the fact of one billion men, women, and children in the thirty-five least-developed nations deprived of the basics of life while the affluent nations pile up their riches. Affluent man has created more wealth than Croesus ever dreamed of. But at the expense of more misery than the world can bear. The rich squabble over gasoline prices; the poor cannot afford even fertilizer. It is a scandal beyond belief. And our insensitivity is the greatest scandal of all.*
>
> (Quoted from Douglas Roche)

As Dag Hammarskjold said: "In our era the road to holiness necessarily passes through the world of action." Before him, John Donne penned the immortal words:

> *No man is an island entire of itself. Every man is a piece of the continent, a part of the main. If a clod be washed away by the sea, Europe is the less as well as if a promontory were as if a manor of thy friend or thine own were. Any man's death diminishes me because I am involved in mankind.*

Even more sublime as a description of a world citizen is Keats': "one to whom the miseries of the world are misery and will not let him rest."

But how much do we care? Do we believe in the brotherhood of man? As Douglas Roche said:

> *We live in a world with half a million hungry. Yet we eat more, spend more, drink more, waste more than any*

other generation.

Our society spends more in burying its dead than many societies do in sustaining life. As a respected member of the international community, as a highly developed country we have opportunities and responsibilities to the developing parts of the world.

I have heard, as one is bound to hear, the mutterings, rumblings and grumbles of those who say "charity begins at home." I have heard the sour notes of those who point to our own problems. I have never been terribly upset by these people, because I have always believed that those who say that charity begins at home are not usually too charitable at home themselves, so they are not advisors. I am convinced that despite our stresses and strains, our national problems and our crises, we gain perspective if we recall that we are a part of the greater world. That, I think is the credo of a good international citizen and a leading member, at its best, of the international community as Canada is.

I think what we must do is find those places where our expertise, our concern, our interest (and perhaps even our self-interest) makes the difference between a viable community and one that is floundering. There are questions which we should ask. One which I have often asked in the last fifteen years is whether or not we have our priorities right. What we should ask is what we should do, how we should do it, and where? Even at its best, even at times of great economic strength, the Dominion of Canada could not mount, support, and sustain a meaningful program of assistance for seventy or eighty countries all across the world; so we must develop pri-

orities.

I would say the whole topic of aid to underdeveloped countries is very important to people who are involved in the educational process (and especially in adult education). If we are going to be leaders of men and women, we have to keep our sights high and our hearts warm. I would say to abandon the world because of our internal anxieties and weaknesses would be a supreme lack of faith. I know the Canadian people are very proud of our young people in the peacekeeping forces; I know that they want us to bear the burden and give the leadership and if it means that we will have to pay more, they'll do that too. I think there is a sense of decency, of worth, and of value judgment which makes Canadians pretty good people. We who are educators must never lose sight of that.

SECTION VII

E.L. Edmonds

Conclusions and Recommendations

It is no part of the duty of universities to impose policies, but it is their duty, in contact with other social sectors, to analyze the components, to evaluate the consequences, to identify and interpret the presence of new factors and to prepare our minds for them.

If universities are understood by society in general to be places where the future takes shape, where every day the ways of life of tomorrow are being formed and tested, then they will have a much better chance of attracting public attention and of finding again the wider support and prestige they enjoyed in the 50s and 60s.

International Association of Universities, Bulletin, Vol. 27, No. 1, 1979.

In the light of this salutary comment, what new roles might the university assume with regard to adult education? The Nairobi Conference, to which reference has already been made, gave some hint in its suggestion that measures should be taken at once to encourage collaboration between the various bodies engaged in education. Can this be done, however, without emasculating the great strengths of the university, namely its aggregation of the best of academic scholarship, standing foursquare on its teaching staff, its research staff, its technological resources, its library facilities?

One excellent example has been the outgrowth from school cooperative work-study programs into the university. This amalgam of the world of the university with the world of work was long overdue. In Britain, for example, it is estimated that some forty-seven thousand students are now taking combined work and study programs and a pioneering university like Brunel has gone over almost exclusively to "sandwich" type courses. Teaching companies (analogous to teaching hospitals) are developing with the participation of seven United Kingdom universities. Very large industrial firms in that country like G.E.C. (with an intake of seven to eight hundred graduate engineers a year) are participating actively in structuring their own courses (in the case of G.E.C., with the University of Bath). Cooperative work-study programs have flourished in Canada. An example of a case study is quoted as Appendix II. A more recent example still comes from the University of Lethbridge (always innovative in attitude). It has two courses of work-study (termed applied

studies) for which a student can take up to ten credits, or 25%, of a degree.

South of the border, the Council for Advancement of Experiential Learning has also encouraged universities and colleges to develop work-study programs.

In passing to the other end of the age spectrum, it may be noted that many Canadian universities have opened their doors to the "over sixties" in the form of tuition-free courses, in some cases leading ultimately to the award of a university degree. I recall that in 1972 I had the pleasure of recommending this be done in the case of our own young university; and the excitement manifested by those first few senior citizens--their animated conversation and their obvious delight at being in a university atmosphere--lingers fondly in the memory. Simon Fraser University (again traditionally innovative in its approach to adult education) has established a special certificate program for senior citizens--in 1978, the students' ages ranged from 60 to 87!

Though not as actively involved in training the teachers of those who teach adult illiterates as one would like, there are instances of universities demonstrating initiatives in this area. British Columbia's Douglas College, for example, has started a program in which adult volunteers are trained to tutor adults in reading and writing at the grade five level (this program was funded by a grant from the British Columbia Ministry of Education). It may well be that the community college is better equipped to undertake such training of adult volunteers, though more "grass-roots"

involvement by volunteers might be encouraged from university students. There is also a place for the university to be actively involved with the developing literacy councils, of which there are two on Prince Edward Island.

A more immediate example of university involvement in the future in community learning might be that of sending its scholars into the more widespread and isolated communities in its catchment area. In this connection, the Outpost Counselling System of Memorial University in Newfoundland deserves honorable mention. Under this scheme, what I term "rotivating" members of university staff are sent out to remote areas to stay for a particular length of time. I can see an expanded role here for the University of Prince Edward Island, where a selected group of its best scholars and teachers visit the more remote parts of the Island as itinerant ambassadors of technical competence and goodwill, offering courses of both a credit and non-credit kind, tailored to meet the express wishes of people in small communities who by reason of domestic or professional commitments, are unable to travel in to the university campus. Nor need these always be evening courses. There is much to be said for holding such courses in prime time, for example in the afternoon, if this is the only time that potential students are free from their other daily avocations. Education through correspondence courses, or courses run through the newspapers, are other examples whereby the university might reach out to a wider clientele. I am mindful of the O.E.C.D. External Examiners' Report on Educational Policy in Canada, 1976:

> *The most serious aspect of the tendency to tighten access to the universities may be the abandoning of efforts by the universities to reach new, and usually less-privileged, groups. Behind many of the critical comments the Examiners heard, referring to 'universities recruiting off the streets', lies discomfort exactly with the efforts of some universities and Provincial administrations to encourage universities to undertake and persist in recruitment from ever wider social milieus.*[1]

Some of the universities overseas are showing excellent initiatives in this regard, e.g. extensive off-campus courses are a permanent feature of the University of Malaysia; and the University of South Pacific, through use of satellite technology, covers an area larger than the whole of Canada! This so-called distance education finds expression in several Canadian universities, e.g. Simon Fraser. Perhaps the University of Prince Edward Island missed a glorious opportunity when it did not buy the small rural schools which were rapidly closing over the last decade and use them as satellite centers, jointly with Holland College and the voluntary associations such as the Women's Institute.

In this connection, I think the university has to explore much more closely the possibility of granting credit for courses offered in other institutions. An obvious case is that of the local community colleges, where a designated group of courses might be accepted as part of the university degree requirements. A policy of challenging for credit might also be applied experimentally. (As a matter of interest, I recall we did this once exceptionally with a student of Art in our own Holland College. We

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1. Ibid. para. 259.

allowed him two years of university credit and our confidence in him and in the courses he took was handsomely justified when he obtained first his baccalaureate, then his Master's degree, and finally his doctorate from the University of British Columbia this year.)

Similar monitoring processes might also be adopted in the case of established private institutions which have a long record of vocational service in education to the community at large. An excellent example that springs to mind is ICS (the International Correspondence School) and the Centre for Degree Studies. Their course system has been fully documented by Mr. Williamson-Persh in his lecture and it is encouraging to note that Brandon University has blazed a trail here in accepting a certain number of the I.C.S. courses for credit towards their own degree. The university might also serve in this connection as a validating body, perhaps ultimately a consortium of universities acting very much as the C.N.A.A. (Council for National Academic Awards) operates in Britain. New experimental non-degree types of courses might be tried out on an experimental basis with "pump-priming" support of this kind: one for young parents might meet a societal need today.

Another whole area which at present is being only sporadically cultivated is that of role-education. A well nigh perfect example of this in Canada is the way universities have developed courses at the undergraduate and graduate level for educational administrators. The reputation of the University of Alberta in this respect spreads far beyond Canada. Indeed, when I was in Australia a few years ago, a number of distinguished educators

from that university were advising on the establishment of a new local educational administrative system for Canberra. In many other countries I have visited, it is clear that "U. of A." is regarded as a mecca for all who are in any way concerned with the theory and practice of educational administration in their own countries.

Nevertheless, there are other groups for which the university is ideally suited to offer relevant background knowledge and appropriate intellectual skills. Examples that spring to mind are school trustees, clergy, personnel officers, doctors, magistrates, local councillors. Most of all, if we believe the university is to be more societally oriented, there should be much more involvement in management and trade union education--and this would be essentially in-service education, made available to industrial and commercial firms, either on an off-campus or on-campus basis, leave-time being provided by individual firms for attendance. Not that any of these groups should be the exclusive domain for university leadership, nor could it be expected that any single university could be active at the same time in all these fields. But, expeditious use of the actual and potential teaching resources of all institutions of higher education might be more actively cultivated than at present. Much more might be done, for example, in the area of education in correctional schools. The University of Victoria is doing some exciting work here and Prince Edward Island has made a modest beginning. In another area, namely that of gerontology, the University of British Columbia,

through a Canada Council Foundation grant initially, is conducting research into ways the university can contribute. (I would see the university contribution here being of two kinds, namely active research into the nature of the aging process, but also courses of a liberal and academic nature pertaining to the theory and practice of human relationships rather than the specifics of day to day living.) Other groups for similar consideration might be the physically and/or mentally handicapped in our communities.

Another area to which the university should be looking for greater involvement at the adult level lies in the international field. CUSO (Canadian University Students Overseas) has established a unique reputation for itself and a steady stream of young graduates from Canadian universities have gone abroad to meet specific community needs in developing countries. WUSC (World University Services Council) is also making a significant contribution. But it does seem that, on the whole, universities here do lack international experience and involvement, as perhaps was illustrated by recommendations made in 1977 by that august body, the Association of Universities and Colleges of Canada:

(1) A Learning Conference on International Education based on a workshop format be called by the AUCC to allow Canadian universities to share and learn from one another's experience in international development and to increase the awareness of the university community of the potentials of international involvement. Any recommendations arising from this conference would be submitted to the AUCC Board

of Directors for their approval and then directed to the appropriate agencies for action. The University of Guelph has offered to host such a conference.

(2) A meeting of non-governmental organizations be organized to identify future university and other non-governmental resources for the purpose of future involvement in international development.

(3) A coordinator of external activities be appointed at each university involved in international affairs to serve as a contact for activities relating to international development.

(4) The NRC (National Research Council of Canada) maintain its disciplinary committee structure drawing its membership from the scientific community at all universities to ensure the international representation of Canadian scientists.

(5) The AUCC consider the feasibility of providing services to coordinate the exchange of information of Canadian university involvement in international development.[1]

More immediately, in the field of comparative adult education, it seems that a growing number of universities in all five continents have established courses, and it would seem therefore that more immediate attention should now be paid by Canadian universities to the whole discipline of adult education. In this connection, the Centre for Continuing Education of the University

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1. Quoted from University Affairs, January, 1978.

of British Columbia has done some excellent pioneering work through its monographs on comparative and area studies in adult education. At the time of writing, reports of a symposium of the Human and Social Development Programme on endogenous intellectual creativity, held in Mexico City in April of 1979, are not at hand, but one quotation from Professor Jones at that conference may encapsulate a message to all universities from the United Nations University:

> *Everyone connected with the University hopes that its Human and Social Development Programme can help to widen and deepen the debate about the future evolution of societies in both the developing and developed nations and to make people aware that the world's future should not be seen only in terms of economic changes but must also take into account the diverse social and cultural needs and ideals of mankind.*[1]

We began this chapter with a quotation drawing attention to the need for universities the world over to redefine their role in relation to society. We end with a quotation nearer home:

> *(Canadian) universities have so far not succeeded in defining unambiguously their joint and common role in society, and making clear and persuasive their case for a particular degree of institutional autonomy and an unchallenged claim on societies' resources. Canadian universities and their costs have been exposed to a growing level of criticism.*[2]

in general men and women must be regarded as the agents of their own education, with ultimate responsibility for that education. The universities' role along with other educational institutions is to help the individual nourish his or her own personal growth.

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1. Quoted from The United Nations University Newsletter, Vol. 3, No. 3, September, 1979, p. 4.
2. OECD External Examiners' Report on Educational Policy in Canada, 1976, para. 258.

The emphasis in this book has been entirely upon adult education and the responsibility which the university has for it. We must be more outward looking clearly. In this regard we have much to learn from what is happening in other countries of the world and at other levels. The Norwegian Folk High School, for example, runs courses during the day for the elderly and for housewives who find that they now have additional time to study because housework has become so much more mechanized than formerly. Some of these schools are also offering, for example, art courses for local citizens and/or courses in home economics. We have to be more aware of what is happening in education, realizing in the process that the university is not exclusively the fountain of wisdom or its professors its chosen water carriers. The Canadian community college represents an alternative and excitingly new approach to education for adults, as do such other bodies as ICS (the Institute for Continuing Education) and Centre for Degree Studies. As I see it, the university has to be prepared to reach out a hand to these bodies and to others, its particular role being that of a consultative, validating, standardizing agency. The university must take cognizance of the fact that students today are well able to pace themselves at the time of life and degree of involvement best suited to themselves, which is not necessarily before the age of twenty-one or twenty-two. Education must be viewed much more as a lifelong process, a series of on-going cycles, of which the completion of compulsory schooling is only the first. Even here, there should be opportunities provided for students to opt-out, if they wish, but on the understanding that they may be free to opt-

in again later. The Voucher System, as practiced in the United States and possibly in Britain in the near future, seems to have much to commend it in this respect. The efforts of provincial departments of education to provide upgrading education through G.E.D. Programs of various kinds (including televised broadcasts) have also much to commend them. It may well be there is a role here for the university to encourage development of a mini-university where students lacking the necessary basic qualifications for university courses can be "coached." Many adults might welcome a first chance or second chance opportunity of this kind--and why should it not include senior citizens? Four and a half centuries ago, Juan Luis Vivis envisaged a school for young and old alike:

> *Ad eiusmodi scholam non solum deducerentur pueri, sed ipsi etiam senes tanquam ad portum se reciperent, fluctuati in magna ignorantiae ac vitiorum tempestate.*[1]
>
> *(To a school of the right kind, not only should boys be brought, but also old men themselves betake themselves to its door, wafted there by a great storm of not knowing and weaknesses)*

If more teenage students realized that they would have the opportunity to go to university later, more might take a much needed break after leaving school. In response to the question, "why have you come to the university at seventeen or eighteen?" a very large proportion of my own students still say that they have not yet decided what they want to do with their lives and so thought they would put off the decision by coming to the university. For intending teachers, in particular, this could be disastrous, for they have no knowledge of what the world of work is really like, and some exposure to it after leav-

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1. De Tradendis Disciplinis. Joan. Maire. 1536, p. 418.

ing school before coming to the university might seem to be most desirable in the case of teachers. The argument might even be extended further to students taking a year off in school, provided that year was spent in designated community service. At the university level it is good to see recognition more and more of this idea and examples have already been quoted.

The experience of the Open University in Britain with regard to the older student has also much to offer us. Two-thirds of the students had the required initial qualifications for entry in 1972-73: one third had not. After two years of examination and experience in the whole of the liberal arts area, and in social science and education, there was no difference in performance whatever between the two groups (though in fairness it must be added that this was not so in the case of science and mathematics: here previous academic qualifications did matter). Furthermore, in the Open University structure in Britain where all students are adults, and all part-time, 75% of them are seeking to better their career prospects, the remaining 25% are seeking to improve the quality of their leisure life. It is therefore encouraging to note the extension of the Open University idea, not only into overseas universities such as Thailand, but nearer home in our own University of British Columbia. In our Universite du Quebec one also witnesses a pioneering "open university" trail through its unspecified baccalaureate program for persons over the usual upper age of twenty-two. Its happy amalgam of service to a new and previously unreached sector of community, together with its use of the most advanced technology in the preparation and production of programs, would seem to

be a model for what some universities might do for other sectors in the community in the future. (It is salutary to remember that only 15% of the first crop of Open University students in Britain were working class.)

The integration of part-time and full-time courses has been going on for sometime in Canadian universities, with increasing impetus since the early 1970s. Departments of Continuing Education have assumed a new significance. They should be equipped to ask all returning adult students not what they would like to choose from existing university courses, but what skills and qualities and experiences they already have so that individual progress within a university context may be tailored to their particular needs. The idea is not just pipe dreaming. The School for Independent Study at the Northeast London Polytechnic is doing just this, with successful outcomes it seems. University faculties of education should also take note of this expanding field of adult education and be prepared to train their teachers in this area, not so much as an alternative form of employment to teaching in the elementary and secondary areas, but fully to develop the concept of learning being lifelong. Vocational education should also be included here with "packages of learning" of an individual kind made available to the individual on the S.T.E.P. (Self Teaching and Evaluation Programs) model. Our own Holland College on Prince Edward Island has been a pioneer in the development of such courses and some links with the university have already been established (e.g. property evaluation courses are buttressed by courses in economics at the university).

Thus the university, through its Department of Extension, or its Department of Continuing Education, takes on the role of scholarly facilitator, matching known expertise in the university to a clientele outside the university whose needs, wants, and aspirations are actively canvassed, clearly identified, understood, made known, and then met. It is not enough to circulate a brochure such as a "speakers' bureau" in which university lecturers tabulate the various offerings that they are prepared to make to the community. The converse process is necessary, namely identifying what are the needs both individual and communal of the society in which the university has its being. Perhaps we should be looking at experimental courses in the light of those known needs, either on the university campus during the summer period or off campus at any time. It should not be expected that a specified number of students be required in order to start the course: some may even be run at a loss. We may make mistakes; but this is written into the concept of autonomy, so much cherished by the university. Reasonable controls over the general financial spending of each institution and possibly some direction by the provincial government should be sufficient to meet the genuine interests of provincial policies.[1] Though the system of funding in the case of British universities is not precisely analogous to that in Canadian universities, it is interesting to note a recommendation of the Russell Report on adult education, 1973:

> *Direct grants should be payable to universities normally at the rate of 75% of the fees, salaries, and expenses of full-time and part-time tutors and lecturers for an ap-*

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1. Cf. OECD External Examiners' Report on Canadian Education, para. 256.

proved program of work. . . .[1]

Already we see signs of the university meeting specific challenges; the model set by such excellent in-service programs in such institutions as The Institute for Continuing Education and Centre for Degree Studies finds a commensurate model in the university. Athabasca University, for example, has expanded its free telephone tutorials to serve students across the country. The Open Learning Institute (OLI) of British Columbia has established a toll-free telephone service giving students access to the library collection of Simon Fraser University. Then again, the University of Victoria is offering credit courses to about 60 students via satellite on an experimental basis. Television monitors at five locations in the province offer students two-way communication with the instructor during the lecture. The university programs are broadcast from the campus of the British Columbia Institute of Technology in Burnaby, using the federally owned ANIK-B satellite.[2]

In conclusion then, it would seem that the university of the future has to be more demonstrably rooted in its community, more utilitarian, more socially conscious, more innovative with programs of "flexi-study," whilst at the same time not forgetting to preserve all the vitality of the liberal studies tradition. For far too long education has been fragmented; by contrast:

> *We believe that (our universities) have a unique contribution to make to a fully comprehensive service of adult education. . . . In their adult education work the universities must be brought visibly and directly into participation in the public system of education.*[3]

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1. Ibid. para. 214
2. Quoted from Notes from AUCC, #67, 1979.
3. D.E.S. Adult Education: a Plan for Development, 1973, p. 71.

Appendix I

Author: H.G. Taschow

Title: Adult Awareness in Teaching Adults to Learn

The universal concern for literacy (is) a crucial factor in political and economic development, in technological progress and in social and cultural change, so that its promotion should therefore form an integral part of any plan for adult education.

The most educationally underprivileged groups should be given the higher priority. . . .

(Literacy programs) should awaken an interest in reading. . . .

ADULT AWARENESS IN TEACHING ADULTS TO LEARN

In spite of government spendings to assist in educational upgrading of about five million adult Canadians said to be lacking the equivalent of a grade eight school education, in spite of World Literacy in Canada, Literacy Activity, provincial library systems and other public and private agencies and in spite of the many certified elementary and secondary school teachers employed by these institutions to assist in at least reducing what is commonly labelled "adult illiteracy," the concept of adult awareness is unknown to all of them. The obvious absentia of the concept and its application of adult awareness in Adult Basic Education (ABE) may well account for and explain in part the past and present state of affairs in this sector of public education. The absentia of adult awareness may, in fact, suggest that the emphasis in teaching adults is not on but rather around and outside the adult resting with the financial agencies and their educational personnel.

What is Adult Awareness?

Adult awareness is perception, realization and knowledge of the adult learners who are to become educated for the first time or educated for more gainful employment. Adult awareness is alertness to psychological, sociological and physiological differences when adults communicate with adults in general, and when adults attempt to teach adults in particular. Adult awareness is to

sensibly perceive this particular adult, male or female, in his/her own uniqueness and not just as a or any person within and among others. Adult awareness is to appreciate this adult as one who brings to the institutionalized learning years of rich and valuable life experiences which exceed by far the usual five preschool years of any first-grader entering grade one. Perhaps, it is more pointedly said that "the adult student is not like a child standing at the classroom door awaiting the adult reading teacher's arrival" (14).

Adult awareness is to realize that this adult has used oral language as one of the primary modes of communication within his/her socio-economic habitat. Adult awareness is to relate to this particular adult by readily applying adult psychology, adult learning characteristics of how individual adults and groups of adults differ in learning from one another. Available research of how children learn cannot be applied to how adults learn. For instance, research results indicating how a child in grade one is taught to learn to read cannot be generalized and interpreted to mean how to teach an adult to learn to read.

Adult awareness is empathy of and relatedness to the adult learner. While empathy is acceptance as well as understanding of, relatedness is mutual or reciprocal interest in sharing learning experiences with the adult. Adult awareness is a conscious awareness of the adult learner who is alive with living thoughts and therefore requires in the formal educational process an adult teacher who is also alive with living thoughts.

Now, that adult awareness has been identified perhaps for the first time in ABE literature, strings of words must attempt to spell out what adult awareness is not.

Adult awareness is not: teaching in a manner that gives the impression of ignoring or indeed of denying the adult learner's background experiences as a basis for further learning; implying that such life experiences are worthless to the task on hand or asserting that the adult was till now a non-entity, but, because of presently sitting in a classroom with a grade attached to it, he/she is real and allowed to start life; measuring adult performances by standardized test items that by the test makers were originally designed to test school children in grades one to twelve; doling out informations and directions as if speaking to children in elementary grades; applying guidebook methods and exercises that belong to basal readers and other elementary textbooks accompanied by requirements to fill in empty spaces in workbooks or prepared teacher-made worksheets to keep adults busy; copying rows of words and their given definitions and memorizing them in the make-belief that these words miraculously assimilate and accommodate to become meaningful and usable service words, using typical school books and other elementary materials containing artificial language and child pictures that are unrelated to adult perception, past experiences and current learning expectations; and, among others yet not mentioned, claiming to teach adults when knowingly applying teaching methods designed for children.

After extensive study of adult learners and their adult instructors in ABE in the Province of Saskatchewan, the writer found it paramount to emphasize the place of the adult and the learner as an adult in ABE. This need was clearly expressed in the beginning of the concluding general recommendations of this study (11;22):

(1) people enrolled in ABE and other upgrading programs are adults,

(2) adults can learn to learn,

(3) adults bring with them their own past experiences, present actual expectations and future goals that are either furthering or hindering reading-learning endeavors and performances.

Although at this time about five years ago the writer had not yet formulated the concept of adult awareness, but did realize that the personnel involved directly as teachers in teaching and indirectly as government administrators in ABE, had yet a considerable distance to travel in order to capture meaning and its importance of the key to ABE which is the adult. The writer now tends to perceive the key issue in ABE to be that of the concept of adult awareness. He sees adult awareness in a three-dimensional perspective compared to length, breadth and depth. To each geometrical dimension apply in respective order the properties of adult awareness which are perception and knowledge, realization and alertness, empathy and relatedness. Just as in a three dimensional geometrical system of a square, for instance, no distance from side to side can form by itself this particular square, and

no property by itself can compose the concept adult awareness. As each side in the square is related to the other sides in order to form this square, so is each property related to the other properties in order to constitute the concept adult awareness.

Further in the same study when day-to-day teaching-learning processes were carefully weighed, it was found necessary to conclude:

(4) whatever kind of learning to occur through reading, subject matter appears to be more readily digestible when embedded in and growing out of life-like experiences to become life-like learning,

(5) life-like learning in a communicative and inquisitive setting will encourage active-constructive behaviors versus a lecture-book dominated instructional setting that may encourage passive-destructive learning behaviors,

(6) group and individual instruction must challenge and encourage all adult learners to partake in learning with others,

(7) what is learned or believed to be learned by the adults and their instructors must be applied, transferred and employed diligently by the learner independently to similar and new learning situations.

How to Practice Adult Awareness

The cited recommendations are now mirrored in the properties of the concept of adult awareness. How, then, can adult awareness be put into service and practice by the adult instructor together with the adult learner in ABE?

To answer this question, the writer must draw the reader's attention to the phraseology "to be put into service and practice together with" and not for or to. Whenever someone is doing some-

thing for or to someone else, this someone else or this individual is expected to absorb, that is, to remain inactive or passive. Piaget found it necessary "to call upon the factor of the individual's own activity. . .to the extent that he acts upon" (6). By acting upon the subject matter to be learned, the adult learners together with the instructor enter into and then participate in an active state of intellectual development. Refocusing on the posed question how to put the concept of adult awareness into practice, the writer presents teachable solutions to the Canadian scene of ABE. The writer will argue a pedagogical approach that manifests the very concept of adult awareness as well as that the approach implies the concept of man and of society.

Adult awareness as previously discussed, must be experienced by the adult learner through the media of the adult instructor who guides the adult to explore, to investigate, to verify and to apply. In the course of acting upon, the adult instructor who is knowledgeable and responsible leads the way, keeps the chosen direction and pilots over dangerous, intricate and complicated terrain so that the adult learner can overcome whatever difficulties may obstruct his/her efforts in reaching and achieving the set goal(s). These four processes: exploring, investigating, verifying, and applying, of which each is comprehensively applicable to an inherent series of mental functions and identifiable by a series of observable actions conduce towards a partial or complete performance. Perhaps the actual usage of the four processes in the act of teaching begins with the adult instructor's realization--one

property of adult awareness--of being together with the adult learner. At this moment or simultaneously the instructor, through empathy--another property of adult awareness--participates in the adult learner's feelings and ideas to which the instructor willingly relates. The latter is essential at all times during the pursuit of the processes. For being able to relate to the adult learner and keeping this relatedness--another property--assures the meeting of the minds in guiding, steering and piloting.

Each process consists of its own interwoven subprocesses all of which constitute the larger process of exploring, for example. While the four processes with their respective subprocesses can be theoretically analyzed in its component parts to discover their inner relationships, the foursome together enable the adult learner to more effectively and efficiently comprehend, understand and appreciate.

What is Exploring?

Exploring, the beginning process, calls upon the instructor's alertness--another property of adult awareness--to lead the adult learner to conduct a systematic search of the previously obtained knowledge stored in the long-term memory. To recall from the long-term memory, while complicated, is foremost a thorough and careful search of past experiences, known as background experiences which pertain more obviously to the subject introduced by the instructor.

The learner engages in the process of reflecting on the sub-

ject matter that entered the mind. To reflect implies unhurried intent thinking that permits the mind to recall previously assimilated and accommodated knowledge, to evaluatively examine its fitness with the newness to be learned and to integrate it into larger units of the given subject matter. While these covert processes are going on and are executed in the adult learner's mind, the instructor must be perceptible--another property of adult awareness--to the mental activities by extending time to reflect, commonly called thinking, by having secured an undisturbing environment and by discerning when and how to communicate the results.

Communication is an oral exchange of thoughts and ideas to which the other adult learners including the instructor listen. They listen attentively with a purpose. The message that is pronounced by one is received by the others who, in turn, reply orally. Talking and retalking consists of a sender who speaks and a receiver who listens and afterwards speaks. The former transmits orally encoded symbols which the latter receives aurally and decodes. The receiver by orally responding or giving feedback becomes the sender, the sender the receiver and so on. The reciprocal giving and receiving of oral informations after reflecting sets the tenor for the course of instruction to follow.

What kind of language is used by the adult learner? Idiolect within dialect, dialect of a common speech community or a particular one? Is the language a version of standard language, book

language, artificial language of basal readers or a mixture of several kinds? (1) How appropriate is the oral language to the forthcoming instruction? Is the adult learner using the language of the street (12), of the classroom? What language "registers" are used, addressor-addressee or addressor-subject? (26) Does the language range from educational jargon to slang? (4) Is linguistic awareness evidenced? (15)

These questions based on research are posed to make the adult instructor conscious of adult awareness during the beginning process of exploring. This is the adult instructor's occasion as well as opportunity to become acutely sensitive to how the adult learner selects from available knowledge of word concepts and language structures those words, structures and intonation patterns that will convey the intended meaning of the message.

The alert adult instructor realizes that the exploring of background experiences is only a preliminary but essential process. Through it existing gaps in background experiences are closed and the learner's attitude raised for the actual lesson to occur. To lift from lower to higher form of verbal expression and cognition the instructor introduces new words and concepts from concrete to abstract, clarifies and extends specific and technical vocabulary, demonstrates them in correct meaningful content and context and poses questions beyond factual information. Whenever the need of interspersing becomes apparent to the instructional purpose, the adult instructor's function is to intently involve the adult learn-

ers by calling on them to give evidence of correct enunciation, writing and using words, concepts and language structures in appropriate sentences so that the newness can assimilate and accommodate with the old knowledge. In the course of preparatory accomplishment, the adult learners are acting upon the newness because they are requested to manipulate it. The adult learners are no longer passive recipients committed to listen and to memorize, nor are they like empty vessels to be filled.

The newness of the subject matter requires the setting of purpose(s) to guide ensuing instruction and later evaluation of it (2). Purposes direct and, when necessary, redirect what the individual has in mind to accomplish. The setting of purposes should express the adult learner's need of knowing and wishing to know. The setting of purposes is preferably done by asking questions. Questions not only trigger thinking but they are said to be the heart of solving problems (3;13).

Purpose questions are: knowledge questions that ask for processes of remembering, recalling and relating specific and isolable bits of informations, events and facts. Interpretation questions are: questions that ask for reordering, rearranging or conjecturing new views of presented subject matter; and, among others, evaluation questions are: questions that ask for assessing general probability, reporting exactness of given statements and their proof or comparing a work with another known standards in its field (1).

The setting of purposes tends not only to be beneficial to work- and study-habits including attention and concentration (17), but also to the willingness to stay with the task that minimizes distraction and mental confusion.

Exploring, the leading-in process to acting thoroughly upon the newness to be learned, includes searching one's own background experiences to ascertain what is and what is not know, introduction of new words and concepts in order to gain attributes, knowledge and skills essential for the pursuit of the subject matter which is given further direction by setting appropriate purposes.

What is Investigating?

Inadvertently, the newness is to be investigated. The process of investigating is a further intent, perhaps closer examination and a more systematic inquiry. Investigating which may already have been applied and executed to a minor extent, follows directly what has been explored. Investigating serves the purpose to further understand and explain.

Reading mainly is the media used to obtain explicit and specific informations on the subject previously explored. The passage, the chapter, the book or part thereof, wherever the needed informations are found, are read silently. Silent reading in the form of associative, study-type reading is employed to gather informations, to question and to discuss them. In silent reading the adult learner engages in a meaningful dialogue with the subject matter through

the printed symbols in context. Facts are sifted, related, interpreted and integrated. Final evaluation, however, is suspended till sufficient evidences are available and supported by reason derived from external or internal logic. Informations are analyzed to develop organization, systematic arrangement and structure which, when needed, are combined to form a whole (1).

With the purpose questions already in mind to pursue general directives, additional questions are required to investigate details and particulars. What are the constituent elements or parts? How are the given facts related to each other and to the whole? How are the ideas interrelated? What assumptions can be made with or formulated from the presented informations? What can be hypothesized? These and other questions guide the adult learner in quest for answers. These are obtained through intent reading that necessitates thinking. Thinking assists in attaining clearer ideas of the subject under investigation.

Again, it is the adult learner who acts upon the matter and not the adult instructor who in traditional procedure tells (9), and expects right answers (25), favours conformist mentality in reproducing textbook informations (24), and covers the subject (21) which along a continuum of meaning represent neither significant, meaningful nor experiential learning (18).

Instead, the adult instructor because of having acquired adult awareness, pilots the adult learner over mentally rough terrain to investigate many possibilities to find original answers to

intellectual questions. The variety of these questions that are raised in a group of adult learners may well defy narrow limitation of any discrete entity within the subject matter. Investigating places curiousity into the foreground and lets intellectual activities flourish.

Investigating, the continuation of exploring with greater concentration and determination to work towards the set purposes, includes mainly silent reading of the associative-analytical type for deeper content analysis and synthesis with a demand for specific questions to obtain specific answers which not only sustain but also provoke curiosity to overcome the traditional inertia of a pseudo-educational procedure in ABE.

What is Verifying?

What has been investigated must also be verified. That is, the process of investigating is not complete in itself, but is followed by the process of verifying. Verifying involves the learning of self-questioning or pursuing questions independently of the instructor's help. Verifying means to establish proof.

What has begun in exploring, continued in investigating, is further intensified in verifying in the Piagetian sense "to know an object is to act on it" (16). No longer is simply accepted what the book, the instructor or anyone else tells, thinks or writes along conventional lines. What is to be learned is subjected to the adult learner's mind that can be critical and can verify before

accepting or rejecting (20). If rejected, that same mind has learned and is able to discover the "is" portion of the "might be" totality by imagining all that might be and "thereby of much better insuring the finding of all that is there" (8).

Inquisitive questioning beyond the narrowest of literal comprehension skills leads to the process of self-functioning that sets the adult learner free from the pseudo-educational product of reproducing textbook and instructor-told answers (23).

While memory questions elicit recall, the adult learner must advance to ask reasoning questions to explain, evaluation questions to decide and creative questions to project. Each category of questions evokes a different kind of thinking and lifts from a lower to a higher level of thinking. Within each category of questions, however, there are enough questions that can be asked to challenge any adult learner's intelligence in any adult group to be instructed. Neither one category of questions nor their answers alone, rather questions and answers from all categories, are relating to and complementing one another in confirming hypotheses, removing doubts, strengthening evidences, sustaining contentions and establishing the validity of statements by authoritative confirmations and/or by factual proofs.

To accomplish successfully the varying processes in verifying, re-reading expository, scientific, diagrammatical and graphic materials is frequently necessary. Re-reading serves particular functions in clarifying and removing uncertainties in understanding clearly or what one thinks he/she has understood. Re-reading, however,

is a different task than reading that was done during the process of investigating. In silent reading, the entire passage, chapter or part of was read silently, at times word for word, with the set purposes in mind.

In re-reading, specific parts, perhaps, only a sentence, a phrase, a word or a number are first quickly located through skimming or scanning in search for a specific answer to a specific purpose question. Re-reading can be done silently or orally depending upon the instructional requirements. But skimming and scanning in re-reading are essential skills to accomplish reassurance of what has been forgotten, overlooked, or what has remained doubtful.

Verifying, the continuation of investigating, includes to ascertain and then to substantiate proof for the "is" portion of all the "might be" possibilities by lifting thinking from the lower level of literal comprehension to higher levels of reasoning and evaluation which may employ to re-read in order to remove any remaining uncertainty that still obscures or even obstructs clear and indisputable evidence in the process of validating proof.

What is Applying?

Applying follows of what has been acted upon and is now known. Hence, the process of applying can be regarded as one that concludes the learning through exploring, investigating and verifying, on the one hand, and one that ushers in another new beginning of learning by exploring, on the other hand. Applying carries with it the so-

called transfer which facilitates new learning and on which the expansion of further learning depends. It is, however, neither the subject matter nor the "telling" of the adult instructor that in the final analysis facilitates or expands new learning; rather it is the concept of adult awareness, to be perceptible and knowledgeable, that compels the adult instructor to provide those opportunities in which to use the learnings so that they become the full property of the adult learner (19). What has been learned must mature by using it. Skill, knowledge and attitude procured and acquired during exploring, investigating and verifying is again actively used in the new learning situation which has similar qualities of the previous one (5).

All the activities argued in exploring, investigating, and verifying lead to so-called positive transfer. In turn, it leads to facilitate the expansion of new learning.

Apart from transfer, however, applying as being a process that contributes to adult awareness purports the adult instructor's realization of and alertness to the adult learner's needs for varied and purposeful applications of any demonstrated area in which weaknesses have been observed and declared. In turn, this calls for individual attention by, if necessary, designing the proper kind of adult activities, written or oral, that relate directly to the declared weaknesses. It is, perhaps, to say in due respect for the adult learner that by singling out specific adult activities it negates the page-by-page treatment of workbooks with their too

often senseless and superfluous filling-in of blank spaces, repetitious drill exercises and the notion of keeping busy at all cost.

Applying, the last of the processes of adult awareness, includes the sorting out of possible learning weaknesses not recognized and attended to earlier in the instructional process, proper execution of specially designed and supplemented adult learning activities and as a result of the previous processes of exploring, investigating and verifying the transfer of common elements of what has been learned towards new learning.

The four processes, reciprocally interrelated, together with their sub-processes, inherently intertwined, have been advanced to serve both the adult learner and the adult instructor in ABE. The former, to think consciously by reflecting upon already obtained knowledge in background experiences, to ask questions independently of the adult instructor, to handle reading and other source materials judiciously in accordance with set purposes and to employ diligently what has been learned to new learnings in real life situations. The latter, to help through guidance the adult learners towards the achievements of their objectives, purposes and goals. The help that is needed lies in the adult instructors' understanding of perception and knowledge, realization and alertness, empathy and relatedness that constitute the concept of adult awareness.

If nothing else, adult awareness can question the too often observable schoolish approaches and attitudes that adult instructors

exercise in teaching the various subject matters in ABE. These manifestations extend mainly to "teacher-telling", "student-absorbing" and "test-regurgitating" drudgery. In effect, these are educational attempts to learn subject matter that has no personal meaning to the adult learners. Learning that involves neither feelings nor personal meanings, has no relevance to the adult learner as a whole person. This is particularly evident in any adult group when present socio-economic status and past heritage are considered. Without playing the labelling game of the underprivileged, disadvantaged, deprived person and so on, any adult whose background experiences are not at part with and, therefore, provide no context for the subject matter to be learned, must find the learning meaningless. If it is meaningless, then it also is or may be insignificant and non-experiential. These negative qualities in instructing tend to indicate that personal involvement is absent which flatly denies the adult learner to act upon the learning. Adult awareness through the four processes of exploring, investigating, verifying and applying does just that, involves and gives the adult learner the freedom to learn that permits him to become a whole person.

Can Adult Awareness Become a Key Concept in Canadian ABE?

For a moment let us look at Brazil where in the 1960s Paulo Freire's method gathered substantial momentum in the attempt to educate about thirty million illiterates of the about ninety-three million population (7). While it is not the writer's intent either

to describe or to compare the Método Paulo Freire which can be read in the cited literature, it is at least intriguing to read that three hundred workers learned to read and write in forty-five days. Perhaps one can conclude, although a simplified conclusion of a not easy method, the learners were directly involved in, brought their own diversified background experiences to bear by acting upon the learning which made it meaningful, significant and experiential for all exposed to the Método. Adults worked with adults through discussions, questions and reflections. Involving the adult learners made it possible for "people with limited education for thoughtful analysis and logical articulation of the issues when the issues are linked to their everyday life." (7:75)

While the writer is fully aware, among other human and economic issues, of noteworthy cultural, sociological and language differences between the Brazilian and Canadian scene in regard to adult education, nevertheless adult awareness within the framework argued is not to occur by way of greater dollar demands and subsequent spendings, but rather by way of a change in heart and mind which will bring about a change in attitudes towards the human need of the adult learners in ABE. Are we willing to work at it in ABE?

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APPENDIX II

Author: W. Holbrow

Title: The Cooperative Work-Study Program at the University of Regina

The demands of society are clear: (1) we want a materially wealthy society, (2) we want a compassionate society, (3) we want a just society (although the interpretation of justice is not uniform), (4) we want a happy society (i.e. we want happy people but the achievement of true happiness is most elusive). This is the first time in history that the universities have been associated with the training of 'agents' directly associated with the creation of wealth in manufacturing industry. . . .However, to have direct contact with manufacturing industry is a new experience outside the normal world of academic privilege and isolation. Bridges between universities and industry must be built, but don't let anyone think it is going to be an easy task either for industry or the universities. But for goodness sake, don't let us be ashamed to try.

The Royal Society of Arts Journal, No. 5278, Vol. cxxvii, September, 1979, p. 616.

THE COOPERATIVE WORK-STUDY PROGRAM AT THE UNIVERSITY OF REGINA

Three times a year, for approximately seventeen weeks each term, over 60 students from the University of Regina receive their education outside the traditional university classroom setting. These students from the Faculties of Administration, Engineering and Science, registered in the Cooperative Work-Study Program, are at work in participating public and private sector organizations.

Dave, a Computer Science student entering his second year, feels that the Coop. Program gives him an opportunity to see first hand what the working world is all about. Susan, a second year Chemistry student, says that the employment opportunities provided by the Coop. Program have made it possible for her to meet the financial demands of a university education. Ray, a third year student in Systems Engineering, says that his experience gained through the Coop. Program has enabled him to see the connection between his university classes and the work place, and, in fact, has increased his understanding of university course material. Harvey, a first year Physics student, says that the Coop. Program has been extremely helpful in determining the future direction of his academic pursuits. Brent, a third year student in the Faculty of Administration, says that his decision to become a coop. student was perhaps the most important of his university career, particularly because he feels it will help him secure employment after graduation.

Although the University of Regina first offered Cooperative

Education in the Faculty of Engineering in 1969, Coop. roots go back to the turn of the century. Cooperative Education in the United States was first introduced in 1906 at the University of Cincinnati's engineering faculty. In 1957 Coop. came to Canada at the University of Waterloo. Today, twenty-one Canadian universities and colleges offer diverse programs in the form of Cooperative Education.

Cooperative Education

Cooperative Education is defined "as a process of education which formally integrates the student's academic study with work experience in cooperating employer organizations."[1]

The normal method is that the student will alternate periods of academic related experience in the "business community" with periods of equal length in the university's classrooms and laboratories. The criteria upon which the Coop. Program at the University of Regina is based are like those adopted by C.A.F.C.E.:[2]

1. Each work situation is developed and/or approved by the institution as a suitable learning situation.
2. The student is engaged in productive work rather than merely observing.
3. The student receives remuneration for work performed.
4. The student's progress on the job is monitored by the institution.
5. The student's performance on the job is supervised and evaluated by both the employer and the institution.
6. The total cooperative work experience is normally 50 percent of the time spent in academic study, and in no circumstances will this figure be less than 30 per cent.

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1. 1978-1979 Directory, Canadian Association for Cooperative Education, C.A.F.C.E., p. 2.
2. Ibid.

Cooperative Education offers many advantages to those who decide to participate in such an innovative approach to education. In most instances the student who participates in Coop. develops maturity, responsibility, confidence and skill in human relations much sooner than the student in a traditional university program. Students may sample several career possibilities before making a career commitment. This coupled with the possibility of having accumulated more than a year of professional experience usually leads the student to greater career satisfaction. Students can earn part of their education expense, find the relevance of the curriculum, and benefit from increased motivation in the classroom.

The employer participating in Coop. is provided the opportunity to see persons with needed abilities through a year round flow of talent. Promising students can be evaluated with a view toward potential permanent employment after graduation. The company's professional staff is encouraged to pursue continuous learning in order to meet the new ideas and skills that are brought into the organization. The quality of supervision within the participating organization is increased. Company contact with the university is increased, highly qualified faculty facilities are available, and employer influence on university programs is experienced. Finally, the prohibitive costs to an employer of a complete training program can be avoided.

The educational institution receives benefits as well. Co-operative Education provides a learning experience that cannot be duplicated on campus. Students and faculty, through their contact

with employers, can bring back up-to-date information on employer practices and new technology, and accordingly help to keep the university curriculum relevant. New students are recruited to the university. A wider university-community interchange and support program can be provided for. Student satisfaction is increased, student retention rates are increased and the process of placing graduates is facilitated.

Coop. at the University of Regina

Potential coop. employers and those currently participating in coop are canvassed for employment possibilities. At the beginning of each semester the availability of jobs as well as students to fill them is determined for the next work term (four months hence). This means that the employer must plan well in advance of actually being assigned a coop. student.

The first step is for the employer to provide the Coop. Office with a job description containing enough detail to provide interested students with specific information about the job. From among the total employment possibilities the student selects the employers he wishes to interview to a maximum of ten. The Coop. Office then provides the employer with a Student Record/Résumé for each student seeking an interview. When the coop. employer advises which student(s) will be interviewed, the Coop. Office organizes the interviews providing a schedule and meeting place.

Once the on-campus recruitment interviews are completed, the employer advises the Coop. Office which student(s) the employer

would be prepared to employ and indicates an order of preference. Similarily, each coop. student advises the Coop. Office which jobs are acceptable and indicates the order of preference. The Coop. Office administers a computerized matching of students and employers on the basis of the stated preferences and then advises both student and employer with a written job offer and the student provides a letter of acceptance.

Three key points must be kept in mind as the employer considers participating in the Coop. Program:[3]

1. Each full time position will employ two coop. students. While one is on campus, the alternate students will be on a work term with the employer. Every four months the two employees trade places;

2. Each time a coop. student returns to an employer he/she will anticipate increased responsibility and increased "technical complexity" in the work:

3. In order that the student acquire a variety of work experience students are encouraged to accept employment from more than one employer during the course of his/her Cooperative Work-Study Program.

The Coop. Work-Study Program is directed by a Management Committee comprised of the Deans of the participating academic units. An Advisory Committee has the mandate to develop and recommend policy and advise on the day-to-day operation of the Coop. Program. The Advisory Committee is comprised of the Program Coordinator, who is responsible for coordinating the activities of the participating academic units and administering the Coop. Office, a coordinator from each academic unit participating in Coop, and a student representative from the Coop. Students' Society.

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1. Coop. Employer's Handbook, University of Regina, 1979, p. 6.

Each Academic Coordinator, who is a faculty member, is primarily responsible for guidance and counselling of coop. students in his area. He assesses the quality of coop. jobs with a view to enhancing the students' overall learning experience, is responsible for visiting the coop. student and employer during the work term to assess the student's performance, grades the student's work term report, and conducts a campus interview for each coop. student. This interview provides the academic coordinator with final details on the student's work term and information about the coop. student's future plans.

Coop. students must meet certain requirements in receiving the benefits from their coop. experience. They must achieve and maintain a specified academic standing. Coop. students must attend tutorials which provide information on topics such as résumé preparation, interviews, details of the coop. program operation and the responsibilities that coop. students must accept. They must demonstrate the ability to perform satisfactorily (employers evaluate their students each work term) while on work terms at various locations throughout Western Canada. Coop. students must submit a technical work report for grading upon completion of each work term.

This then is a brief description of Coop. at the University of Regina. The Cooperative Work-Study Program is, as its name implies, a cooperative effort among student, employer and educator to help each develop and grow. Cooperative Education has found its place in society and, as society grows and changes, Coop. will develop to meet the new demands change will place on learning and living.

Notes About the Contributors

Mr. Juergen F. Williamson-Persh

Mr. Williamson-Persh received his early education at public schools in Britain and in Europe; subsequently obtaining his B.Sc. in Germany, and M. Econ. in the U.K. He has held many leadership positions in the fields of industry and commerce and is currently President of I.C.S. and the Centre for Degree Studies, which has branches in Canada, the United States, Australia, Great Britain and Europe. Under Mr. Williamson-Persh, I.C.S. has pioneered a whole new series of Independent Home Study concepts in vocational education, some of which are now recognized for degree pruposes in Brandon University, Manitoba. Mr. Williamson-Persh is a Fellow of the Royal Society of Arts and the Institute of Chartered Secretaries & Administrators and a member of the Guild of Industrial, Commercial & Institutional Accountants.

Dr. Donald E.M. Glendenning

Dr. Glendenning received his early education in New Brunswick, graduating from the Institute of Technology in Moncton. His B.Sc., M.Sc., and Ph.D. were all obtained in the United States. He also spent a year in the University of London, England, on a Lord Beaverbrook Overseas Scholarship. He taught industrial arts, science, and mathematics in New Brunswick, and he was principal of a regional high school there. His rich professional experience includes that of Training Consultant for Canada Department of Manpower and Immigration. In 1969, he was appointed first President of the newly constituted Holland College in Charlottetown, P.E.I., a position he still holds.

Dr. William B. Hamilton

Dr. Hamilton received his early education in Nova Scotia. He is a graduate of Pictou Academy, Acadia University and the University of Western Ontario, and was a secondary school teacher and principal in Nova Scotia from 1950 to 1964. During 1964/65 he was a lecturer at the Commonwealth Institute, London, England, before returning to Canada as an Assistant Professor in the Department of History at Western University. He joined the Faculty of Education of that University in 1968 and served a five-year term as Chairman of the Department of History and Comparative Education. He became Director of the Atlantic Institute of Education in 1975. Dr. Hamilton has published widely in the field of Canadian Social and Educational History. His most recent publications include "Local History in Atlantic Canada," Toronto: MacMillan of Canada, 1974; and "The MacMillan Book of Canadian Place Names," Toronto: MacMillan of Canada, 1978. At the national level, he has served as President of the Canadian Association of Professors of Education and is currently a member of the Regional History Committee of the Canadian Historical Association.

Mr. Justice Charles R. McQuaid

Mr. McQuaid received his early education in Prince Edward Island, graduating with the degree of Bachelor of Arts from St. Dunstan's University. He attended the University of Toronto for one year and thereafter was articled for four years, being admitted to the Bar in 1944. From 1944 to 1972, he was in private practice and was named Queen's Counsel in 1964. He was named Provincial Court Judge in 1972 and three years later, in 1975, was named to the Supreme Court. Mr. Justice McQuaid has particular responsibilities for the Family Court Division. Among his many community interests is that of reigning President of the Red Cross on Prince Edward Island.

Dr. Gustave Gingras

Dr. Gingras received his early education in Quebec, obtaining his B.A. from College Bourget and his M.D. from the Université de Montréal. He served in Canada and overseas with the Royal Canadian Army Medical Corps in World War II. Many honors, degrees, and fellowships have since been bestowed upon him for his distinguished work in the field of physical medicine and rehabilitation. Among the many decorations awarded him is that of Companion of the Order of Canada, in 1972. He was professor of Physical Medicine and Rehabilitation in the Université de Montréal for 22 years, during which time he was invited to serve on many national and international committees concerned with the nature and problems of rehabilitation. He is currently Director of the Rehabilitation Services on Prince Edward Island and is also Chancellor of the University of Prince Edward Island.

Dr. Heath Nelson Macquarrie

Dr. Macquarrie was born on Prince Edward Island where he received his early education. He obtained his B.A. in Manitoba, his M.A. in the University of New Brunswick, and his (honorary) doctorate in the University of Prince Edward Island. After early teaching in Island schools, he became lecturer in Political Science in various universities before being elected as Member of Parliament for the Hillsborough riding in 1957. For the next 22 years, he successfully held his seat, resigning it in 1979 to continue his lecturing and research at Mt. Allison University. He has been a member of many parliamentary delegations to all four quarters of the habitable globe; was three times Canadian delegate to the United Nations General Assembly with at least two areas of special expertise, namely the Middle East and the Caribbean. He is the author of numerous articles on political and international affairs. In October, 1979, he was elected to the Senate.

Dr. Edward L. Edmonds

Dr. Edmonds received his early education in Britain obtaining Bachelor of Arts degrees in English Language and Literature and in Modern History. He has a double Master's degree and a doctorate, along with several diplomae in the field of teaching and educational administration. His teaching experience traverses school, college of education, university, Workers' Educational Association, youth service and Her Majesty's prison service. He has held many administrative leadership posts and his writings and research are widely published. An avid traveller, he has presented papers at many regional, national, and international conferences, including the keynote address at a World Conference on Education in Istanbul, August, 1977. He received a bicentennial award at the White House in December, 1976; and was made Honorary Citizen of Texas in March, 1977. In that year he was also awarded a World Federalist Essay Prize for his paper on "Causes of Violence and War, and Some Possible Solutions Through Education." He is currently Professor of Education in the University of Prince Edward Island.

Prof. Horst G. Taschow

Prof. Taschow is on the Faculty of Education at the University of Regina, Saskatchewan. He worked with the Adult Basic Education (ABE) Centres in the Province of Saskatchewan between 1972 and 1977. Among several innovative developments owing their inspiration to him was that of "Service Friend Letters" published twice a month and distributed by the Department of Continuing Education in the University of Regina to the local Adult Basic Education Centres in the province. He is the author of "The Reading Project," which consists of fourteen sections designed to help adult instructors become more aware of adults, and to develop with adults sensory functioning, intellectual functioning, and learning.

Prof. William Holbrow

Prof. Holbrow received his Bachelor of Administration degree from the University of Regina. He has worked with the University for nine years in different capacities and is presently the Program Co-ordinator of the Work-Study Program there.

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